

CONFIDENTIAL.

No. 21 of 1916.

REPORT

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

Week ending the 20th May 1916.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

(As it stood on the 1st October 1915.)

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ..	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	"Alaukik Rahasya" (P) ..	Calcutta	Monthly	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do.	Do.	Akram Khan ...	500
4	"Alochana" (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	"Archana" (P)	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do.	Do.	Suresh Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do.	Do.	Bikrampur, Ambastha Sammilani, Dacca.	1,000
14	"Baidya Sanjivani" (P) ...	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	"Baishnava Samaj" (P) ...	Do.	Bi-monthly	Surendra Mohan Adhikary ...	500
16	"Baiya Patrika" (P) ...	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	"Balak" (P) ...	Calcutta	Do.	J. M. B. Duncan ...	5,500
18	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt, Brahmo ; age 43 years.	700
19	"Bangabandhu" (P)	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 57 years.	150
20	"Bangal Mahila" (P) ...	.....	Do.	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	"Bangali" (N)	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 69 years.	4,000
22	"Bangaratna" (N)	Krishnagar	Weekly	Kenai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	"Bangavasi" (N)	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	"Bankura Darpan" (N).	Bankura	Do.	Rama Nath Mukharji ; age 54 years	453
25	"Barisal Hitalshi" (N)	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

PART I OF WEEKLY REPORT List of Indian Newspapers and Periodicals					
No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
26	"Basumati" (N)	Calcutta	Weekly	Sasi Bhushan Mukherji and Hari- pada Adhikary; age 48 years.	14,000
27	"Banddha Bandhu" (P)	Do.	Monthly	Sriman Purnananda Swami, age 32 years.	750
28	"Bhakti" (P)	Howrah	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin; age 29 years.	600
29	"Bharat Laxmi" (P)	Calcutta	Do.	Raddha Nath De, Subarnabanik; age about 35 years.	1,000
30	"Bharati" (P)	Do.	Do.	Mani Lal Ganguli, Brahmo; age about 32 years.	1,700
31	"Bharatmalika"	Dacca	Do.	Srimati Saraju Bala Dutta, Brahmo; age 34 years.	450
32	"Bhisak Darpau" (P)	Calcutta	Do.	Rai Sahib Giris Chandra Bagchi	250
33	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhu- shan, Kayastha; age 39 years; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin; age 41 years.	200
35	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 43 years.	300
36	"Bikrampur" (P)	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya; age 35 years.	500
37	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarti, Hindu, Brahmin; age 41 years.	997
38	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mallik, Hindu, Brahmin; age 34 years.	1,000
39	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Tara Sandar Mukherji	700
40	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkantidhi...	1,000
41	"Brahma Vadi" (P)	Barisal	Monthly	Manamohan Chakravarti, Brahmo; age 52 years.	660
42	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
43	"Burdwan Sanjivani" (N).	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 25 years.	700
44	"Byabasay O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo; age 37 years.	900
45	"Chabbis Pargana Vartavaha" (N).	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 31 years.	800
46	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kay- astha; age 42 years.	800
47	"Chhatra" (P)	Dacca	Monthly	Sasibhusan Mukherji, Hindu, Brah- min; age about 49 years.	500
48	"Chikitsa Prakas" (P)	Nadia	Do.	Dhirendra Nath Haldar, Hindu, Gandabanik; age 33 years.	400
49	"Chikitsa Sammiti" (P)	Calcutta	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 45 years.	300
51	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin; age 49 years.	1,000
52	"Dainik Chandrika" (N).	Calcutta	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
53	" Dainik Basumati " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
54	" Dacca Prakas " (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
55	" Darsak " (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
56	" Dharma-o-Karma " (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	" Dharma Tatva " (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
58	" Dharma Pracharak " (P)	Do.	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin ; age 52 years.	2,000
59	" Diamond Harbour Hitaishi " (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
60	" Dhruba " (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
61	" Education Gazette " (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
62	" Faridpur Hitaishini " (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
63	" Galpa Lahari " (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
64	" Gambhira " (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
65	" Gand-duta " (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	" Grihastha " (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
67	" Hakim " (P)	Do.	Do	Masihar Rahaman, Muhammadan ; age 32 years.	500
68	" Sri Gauranga Sevaka " (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
69	" Hare School Magazine " (P)	Calcutta	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
70	" Hindu Ranjika " (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
71	" Hindu Sakha " (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	" Hitavadi " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
73	" Islam-Rabi " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Musliman ; age about 34 years.	700
74	" Jagat-Jyoti " (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
75	" Jagaran " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	" Jahannabi " (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
77	" Jangipur Samoad " (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
78	" Janmabhumi " (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
79	"Jasohar" (N) ...	Jessore ...	Weekly ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 40 years.	300
81	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
82	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
83	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
84	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 50 years.	300
85	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddia Pradhar, Muhammadan ; age 20 years.	100
86	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
88	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
89	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
90	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
91	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
92	"Krishi Samvad" (P) ...	Dacca ...	Do ...	Nishi Kanta Ghosh ; age about 35 years.	1,000
93	"Kshristya Bandhav" (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian ; age about 51 years.	500
94	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma ; age 37 years.	500
95	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
96	"Mahila" (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahmin ; age 60 years.	200
97	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
98	"Mahishya Mahila" (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
99	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
100	"Mahisya-Surhid" (P) ...	Diamond Harbour	Do. ...	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
101	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
102	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
103	"Manasi" (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
104	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400
105	"Marmabani" (N) ...	Do. ...	Do. ...	Maharaja Jagadindra Nath Ray ...	3,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
106	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
107	"Midnapore Hitalshi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
108	"Moslem Hitalshi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
109	"Muhammadi" (N) ...	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
110	"Mukul" (P) ...	Do.	Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
111	"Murshidabad Hitalshi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
112	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
113	"Nandini" (P)	Howrah	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
114	"Natya Mandir" (P)	Calcutta	Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
115	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
116	"Nava Vanga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
117	"Nayak" (N)	Calcutta	Daily	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
118	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
119	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
120	"Nirjhar" (P)...	Calcutta	Quarterly	Prish Chandra Ray, Kayastha ; age about 50 years.	500
121	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly	Fazlar Rahman, Muhammadan ; age 32 years.	400
122	"Pabna Hitalshi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
123	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
124	"Pallivasi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
125	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
126	"Pantha" (P) ...	Calcutta	Monthly	Rajendra Lal Mukharji	800
127	"Pataka" (P) ...	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
128	"Pataka" (P) ...	Barisal	Quarterly	Rev. J. D. Raw	500
129	"Prabhini"	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
130	"Prachar" (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
131	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
132	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
133	"Prantavasi" (N)	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahmin	800
134	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
135	"Pratijna" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
136	"Pratikal" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
137	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
138	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
139	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
140	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
141	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
142	"Rajduti" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
143	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu. Brahmin ; age 48 years.	400
144	"Rangpur Sahitya Parishad Patrika." (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
145	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
146	"Rayat" (N)	Calcutta	Do.	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
147	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
148	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
149	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
150	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
151	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
152	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
153	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
154	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
155	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
156	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
157	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
158	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A.	400
159	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
160	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication	Where published.	Edition	Name, caste and age of Editor.	Circulation
<i>Bengali—continued.</i>					
161	"Sankalpa" (P)	Calcutta	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
162	"Sansodhini" (N)	Chittagong	Weekly	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
163	"Santosh" (P)	Mymensingh	Monthly	Mohim Ch, Chakdar, Hindu, Kayastha ; age 40 years.	500
164	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 50 years.	500
165	"Sebak" (P)	Dacca	Do.	Surendra Sasi Dutta ; age 35 years	300
166	"Senapati" (P)	Calcutta	Do.	Revd. W. Carey ; age 58 years	200
167	"Serampore" (N)	Serampore	Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
168	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
169	"Saurabha"	Dacca	Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
170	"Silpa-o-Suhitya" (P)	Chinsura	Do.	Netai Chand Mukherji, Hindu, Brahmin, age 36 years.	350
171	"Siksha-o-Swasthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A. B.L., Baidya ; age 40 years.	200
172	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey ; age 57 years	125
173	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
174	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
175	"Snehamayi" (P)	Do.	Monthly	Revd. A. L. Sarkar	700
176	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 37 years.	250
177	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
178	"Sri Baishnav Dharma Prachar" (P)	Burdwan	Do.	Krishna Behari Goswami, Brahmin ; age 30 years.	300
179	"Sri Sri Gauranga Sebak" (P)	Calcutta	Do.	Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
180	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P)	Do.	Do.	Dr. Priya Nath Nandi, age 56 years	150
181	"Sri Sri Nitya Dharma" (P)	Kalighat	Do.	Satya Nath Biswas	300
182	"Sri Sri Vaishnava Sangini" (P)	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnav ; age 32 years.	600
183	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N)	Do.	Weekly	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
184	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
185	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
186	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Sanyal	500
187	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
188	"Suhrid" (P)	Do.	Do.	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Surabhi" (P) ...	Contai ...	Monthly ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years	300
190	"Swarnakar Baudhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
191	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
192	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli ; age 33 years.	600
193	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
194	"Tapaban" (P) ..	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
195	"Tattwa Kaumudi" (P) ...	Do. ..	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
196	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu ; age about 42 years.	600
197	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
198	"Theatre" (N)* ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin ; age about 30 years.	800
199	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
200	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
201	"Triveni" (P) ...	Gacha ...	Do. ...	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
202	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmad ...	600
203	"Uchchasa" (P) ...	Calcutta ..	Monthly ...	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
204	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
205	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
206	"Upasana" (P) ...	Murshidabad ...	Do. ...	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
207	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	1,000
208	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
209	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
210	"Vijaya" (P) ...	Do. ...	Do. ...	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
211	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
212	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
213	"Yamuna" (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
214	"Yubak" (P) ...	Do. ...	Do. ...	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
215	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
216	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu ; Hindu Kayastha ; age 49 years.	6

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
217	"Commercial Advertiser" (N)	Calcutta	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250
218	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Pamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
219	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
220	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
221	"Fraternity" ...	Calcutta	Quarterly	Rev. W. E. S. Holland	200
222	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
223	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
224	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
225	"Ripon College Magazine" (P.)	Calcutta	Bi-monthly	Sukumar Dutta, M.A., Hindu, Kayastha ; age 30 years.	2,000
226	"Sanjaya" (N)	Faridpur	Monthly	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
227	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,200
228	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	300
<i>Gar.</i>					
229	"Achikni Ribeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
230	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
231	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
232	"Bir Bharat" (N)*	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
233	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
234	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
235	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
236	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
237	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
238	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
239	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	....
240	"Manoranjana" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
241	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300

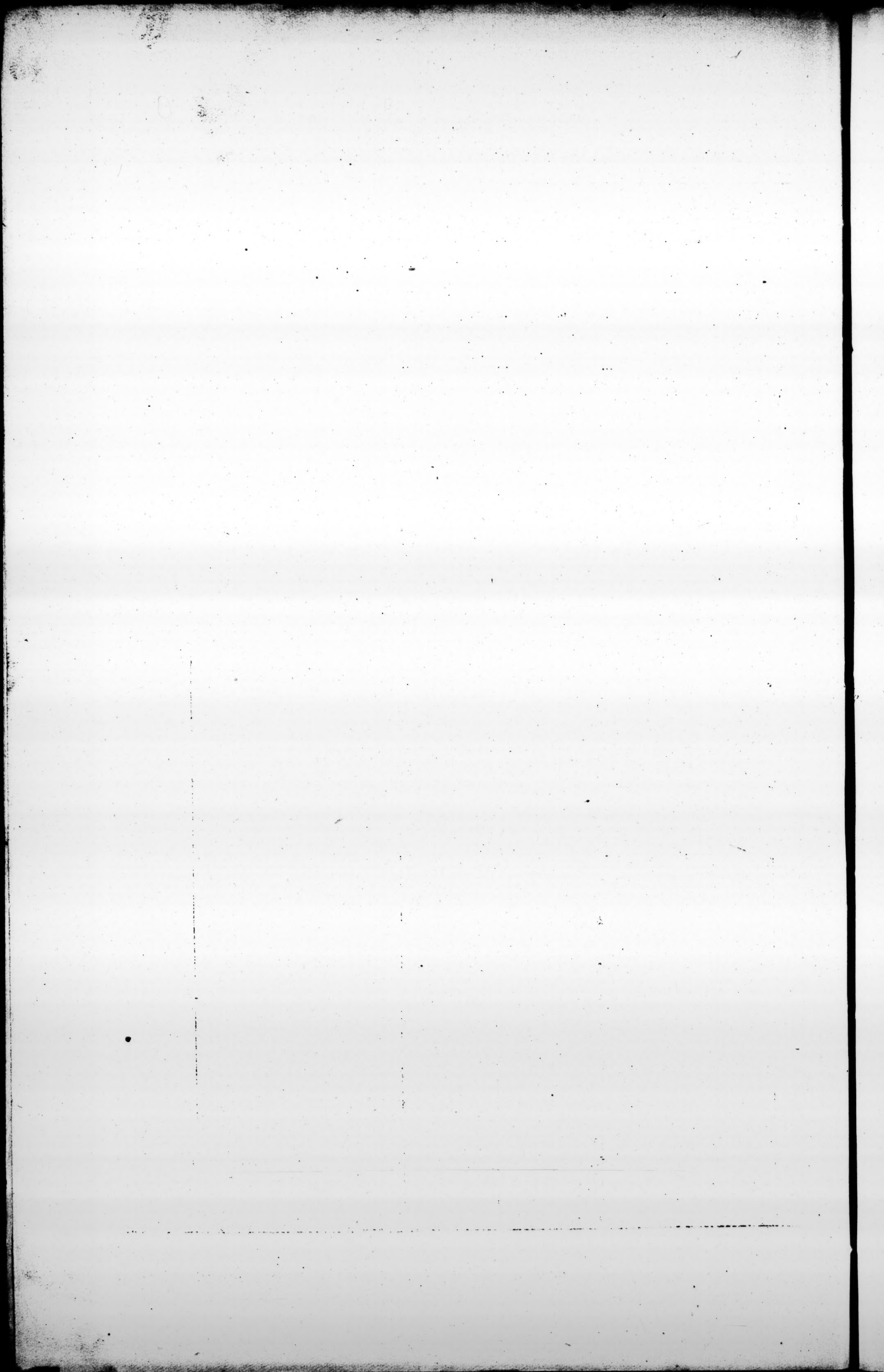
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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Hindi—concluded.</i>				
242	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joshi, Hindu, Kshatriya ; age 38 years	1,000
243	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
	<i>Parvatiya.</i>				
244	"Gurkha Khabar Kogat" (P)	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
245	"Habul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
246	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	S. T. Jones	500
	<i>Sanskrit.</i>				
247	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
248	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
249	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
250	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur	400
	<i>Urdu.</i>				
251	"Anwar-ul-Akhbar" ...	Calcutta ...	Daily ...	Maulavi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
252	"Negare Bazm" (P) ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
253	"Refaqut" (N) ^o ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
254	"Durbin" (N) ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy	800
255	"Resalat" (N) ...	Do. ...	Do. ...	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
256	"Resalat" (P) ...	Do. ...	Monthly ...	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
257	"Safir" (N) ...	Do. ...	Daily ...	Hakim Ali Hussain Safir	1,000
258	"Tandrut" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
259	"Tarjoman" (N) ...	Do. ...	Daily ...	Saiyid Ali Kumari, Mussalman ; age about 36 years.	1,000
260	"Tirmeez ee" (N) ^o ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
	<i>Uriya.</i>				
261	"Utkal Varta" ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Albalagh (N.) ...	Calcutta ...	Weekly ...	.....	.....
2	Iqdam (N.) ...	Do. ...	Daily ...	Maulvi Mohiuddin, B.A. ...	.....
3	Rayat ...	Do. ...	Weekly ...	.....	.....
4	Adib ...	Do. ...	Daily ...	.....	.....
5	Sadaqat ...	Do. ...	Do. ...	.....	.....
6	Birbhum Hitaishi ...	Suri ...	Weekly ...	.....	.....
7	Matribhumi ...	Chandanagore ...	Fortnightly ...	.....	.....



II.—HOME ADMINISTRATION.

(a)—Police.

THE *Nayak* (Calcutta) of the 11th May writes:—

"Dacoities in Bengal."

For some weeks past there has been a steady increase in the number of dacoities and murders in Bengal and there seems to be no likelihood of the crimes being prevented unless the public form themselves into vigilance committees and help the police in arresting the criminals. We do not think that every one of these dacoities is a result of the poverty of the people, but are rather of opinion that the lawless section of the population have taken to dacoity as a means of earning money. It is high time, therefore, that the respectable classes helped the police in putting down such crimes.

2. The *Hitavadi* (Calcutta) of the 12th May is sorry to learn that, unlike

"An interned person's prayer."

the gentlemen who were deported a few years ago, the persons who are now being interned under the Defence of India Act do not receive sufficient allowances from Government to maintain themselves and their families decently. The paper refers to the memorial submitted to the Government of Bengal by Babu Satyendra Chandra Mitra, a Vakil of the High Court, who has lately been interned and who receives only Rs. 30 a month as subsistence allowance. This paltry sum can never enable him to keep a servant and a cook and live in the style a gentleman is accustomed to live; and so the paper hopes that His Excellency the Governor will either raise his allowance to Rs. 200 a month or have him tried in a court of justice. The paper will have nothing to say if Satyendra Babu's offence is proved.

3. The *Sadaqat* (Calcutta) of the 13th May, after quoting the opinion

The Defence of India Act and interned persons.

of the *Abhyudaya* of Allahabad and the *Amrita Bazar Patrika* in regard to the stringent working of the Defence of India Act in this country, says that the Act should be worked on the same principle as the Defence of Realm Act in England. We have already said several times ere this that the present working of the Act totally defeats the object which Government has had before it. Government wants that the internment of suspected persons should put a stop to unrest. Who is there who will not sympathise with Government in this? But has Government ever considered how far the Defence of India Act has been a success from a moral standpoint? The aim of the Act was to stifle sympathy in the public mind for suspected persons, but as suspected persons are not informed of the crime of which they are suspected, the public naturally sympathise with them. It is incomprehensible why there is such a great difference in the treatment of suspected persons in England, which is close to the seat of war, and in India, which is about 6,000 miles from it and is thoroughly loyal. We make these remarks while admitting that Government has to rely to a very great extent on the reports of the Criminal Investigation Department.

Every Indian is above everything else a British citizen. Should he not be given an opportunity to defend himself when suspected?

4. The *Resalat* (Calcutta) of the 16th May says:—

Hasrat Mohani's perseverance.

Mir Hasrat Mohani was interned at Lalitpore some time ago. His wife has sent a letter to the *Hindusthani* which confirms the report. It appears that Mir Hasrat refuses to recognise the order of internment as it does not give any reason for the action taken by Government. He thinks that it is against the tenets of Islam to submit to such an order as it would be helping wrong. His wife also approves of this attitude.

Government has been several times asked to give reasons for these internments. In Lord Carmichael's opinion it is not judicious to give such reasons. In view of this fact it would be idle to expect that the reasons of internments will be made public; but all the same our firm conviction is that Government should publish the reasons for interning an individual or individuals.

NAYAK,
May 11th, 1916.

HITAVADI,
May 12th, 1916.

SADAQAT,
May 13th, 1916.

RESALAT,
May 16th, 1916.

BANGAVASI,
May 13th, 1916.

5. The *Bangavasi* (Calcutta) of the 13th May refers to the remarks recently made by the Hon'ble Mr. Cumming regarding the attitude of the Vernacular Press towards the internment of political suspects, and writes :—

It is only when a journal honestly believes Government's action to be based on wrong information or prompted by a mere whim, that it blames it. The Hon'ble Mr. Cumming is not, therefore, justified in finding fault with the Press. As regards Mr. Cumming's remarks about students' hostels, we must say that they are quite uncalled for.

BANGAVASI,
May 13th, 1916.

6. The *Bangavasi* (Calcutta) of the 13th May publishes a letter from Anadi Nath Ghosh, brother of Samarendra Nath Ghosh, who was arrested and detained in Mayurbhanj some time ago, and remarks :—

"A brother's anxiety"—The case of Samarendra Nath Ghosh.
This letter throws a new light on the matter. Anadi Nath says that the Mayurbhanj police arrested his brother on the strength of an anonymous letter, and that they released him after an enquiry. In the letter which Samarendra himself wrote to us he said that the Superintendent of Police, Mayurbhanj, told him that every Bengali would be treated like that. Anadi Nath, however, does not mention this fact. It rather appears that some influence has made him forget his fraternal affection and say that Samarendra Nath is an unruly young man and he (Anadi Nath) is not at all sorry for the persecution to which his brother has been subjected at a place far away from home. Anadi Nath says that he knows the writer of the anonymous letter mentioned above, and yet he will not disclose that man's name. We invite the attention of the Mayurbhanj State and the Bihar Government to the matter, which seems to be all a mystery. The writer of the anonymous letter should be punished.

MOSLEM HITAISHI,
May 12th, 1916.

7. The "Editor" of the *Moslem Hitaishi* (Calcutta) of the 12th May complains that on the 19th ultimo, in connection with the farewell dinner given to Munsif Tej Babu by the pleaders and mukhtears of Bongong, a drama was performed in the local Bandhav Theatre, which was full of the vilest abuse and ill-feeling towards the late Subdivisional Officer, Maulvi Fazlal Karim, the Musalman community and even Mahomet and Islam. This has greatly wounded the feelings of the local Musalmans, who have appealed to the District Magistrate and Divisional Commissioner. They have become so excited, that a breach of the peace is apprehended. The attention of Government is, therefore, drawn to the matter.

BANGAVASI,
May 13th, 1916.

8. Referring to a letter which appears in its present issue regarding acts of lawlessness committed by a number of coolies belonging to the East Indian Railway at Nava-gram Mayna, a village close to the Burdwan-Howrah Chord Line of that railway, the *Bangavasi* (Calcutta) of the 13th May writes :—

These coolies are a veritable terror to the poor village folk, and the Railway authorities and the police should put a stop to the mischief.

BANGAVASI,
May 13th, 1916.

9. The *Bangavasi* (Calcutta) of the 13th May refers to the report which appeared in a recent issue of the *Ratnakar* (Puri) about an Indian gentleman being ordered by a police constable and a European gentleman not to use the beach at Puri, and remarks :—

We invite the attention of the Superintendent of Police and the District Magistrate of Puri to the incident. A similar order was issued at Puri by that hot-headed Magistrate, Mr. Hamilton, some time ago and the present disgraceful incident is a repetition of the old one. It is little things like this which poison the public mind and we ask the authorities at Puri to follow the example of the Governor of Chandernagore, who has recently countermanded an order issued by the Assistant Mayor of Chandernagore reserving a number of benches on the strand for Europeans.

BANGAVASI,
May 13th, 1916.

10. Referring to the acquittal of Head-constable Nurul Huq, of Bamani thana (Noakhali), the *Bangavasi* (Calcutta) of the 13th May writes :—

"Acquittal after trial."
We are glad that the policeman has been acquitted, and since the charges against him were of a very grave nature, the Bengal Government should immediately call for the papers connected with the matter.

11. The *Bangavasi* (Calcutta) of the 13th May refers to the report "Alleged lawlessness." which appeared in the *Bengalee* of the 4th May about a young man named Dhirendra Nath Basu being severely assaulted by a number of persons near the Cossipur police-station, and takes exception to the alleged fact of the doctor in charge of the local hospital, where the youth was taken for treatment, not attending to him until an hour after his arrival there, although he was bleeding profusely. The paper also considers it disgraceful that such an incident should take place so near a police-station and that the police should arrest a number of men for the offence and then let them off. The affair ought to be promptly enquired into.

BANGAVASI,
May 13th, 1916.

12. As an example of the evil effect of the Arms Act, the *Bangali* (Calcutta) of the 15th May says that recently at Haripal two men were badly mauled by a tiger in trying to kill the animal with *lathis*. One of them has since died from the effects of the wounds received and the other has been brought down to Calcutta for treatment. The entire Anglo-Indian press must admit that this mishap could not have happened if the people had arms. It is a pity that heroic Bengalis are being killed by wild animals instead of getting opportunities to fight the Germans.

BANGALI,
May 15th, 1916.

13. The *Bangali* (Calcutta) of the 15th May is sorry that after being on the boards for 40 years, the Bengali drama "Harishchandra." "Harishchandra" has been thought objectionable by the police. Who will decide whether what is considered objectionable by the police is really objectionable or not?

BANGALI,
May 15th, 1916.

(b)—Working of the Courts.

14. The *Sanjivani* (Calcutta) of the 11th May refers to the recent conviction of three Moslems in Noakhali for having manufactured salt and remarks that if it is legal to punish these people it is not morally justifiable to do so. Poor people should be allowed to manufacture salt for their own use.

SANJIVANI,
May 11th, 1916.

15. The *Bangali* (Calcutta) of the 11th May fully endorses the remarks made by the *Bengalee* regarding the acquittal of Inspector Sachar and invites Lord Carmichael's attention to this travesty of justice.

BANGALI,
May 11th, 1916.

16. The *Bangavasi* (Calcutta) of the 13th May writes:—
Deputy Magistrates in our country often administer justice after the manner of the *Kazis* of old, the only difference being that while the *Kazis* had independence our Deputy Magistrates do things at others' bidding. Babu Braja Durlabh Hazra, who tried the case against Inspector Sachar, who was charged with having unlawfully arrested and detained Dr. N. N. Chakravarti, an Honorary Magistrate, has acted exactly like a *Kazi*. All through his judgment he put forth elaborate arguments in the accused's defence and acquitted him. It is strange that the Magistrate who refused to grant a summons against the accused should try the case against him. He was evidently prejudiced in his favour, and no wonder that he should acquit him. He admits that the Inspector caught hold of Dr. Chakravarti by the hand, but he says that he (the Inspector) had no criminal intention. Did then Inspector Sachar do so only to shake the Doctor by the hand? The whole judgment is full of quibbles and we hope that there will be an appeal against the Magistrate's decision. If a police officer insults an Honorary Magistrate and is then acquitted by a law-court, police arrogance will be at a premium. If, besides, Government bears the accused's expenses the worst act of injustice will be committed. A man like Inspector Sachar should be dismissed from the police force rather than pampered like this. We ask Government to order an impartial enquiry into the matter.

BANGAVASI,
May 13th, 1916.

17. Referring to the remarks passed by the Sessions Judge of Khulna regarding the conduct of the Subdivisional Officer of Satkhira in the case against Ejahar Biswas, the *Dainik Basumati* (Calcutta) of the 11th May observes:—

DAINIK BASUMATI,
May 11th, 1916.

It was to prevent such travesties of justice that only able and experienced officers used to be placed in charge of subdivisions in olden days. The practice

is not always followed now-a-days and the result is often lamentable. Indeed, Government ought to deal with the question carefully.

BANGAVASI,
May 13th, 1916.

18. Referring to the same subject, the *Bangavasi* (Calcutta) of the 13th May writes :—

"A worthless Subdivisional Magistrate."

We hope that Government and the High Court will take the necessary action in the matter. We hear that a high executive official is a patron of Mr. Hye's, and that this is the reason of his daring to flout his superior judicial officers and even the High Court. If, after the District Judge's comment, Mr. Hye is allowed to continue in his post, this report will prove to be true.

HITAVADI,
May 12th, 1916.

19. The *Hitavadi* (Calcutta) of the 12th May is dissatisfied at the dismissal by the High Court of the appeal preferred by Harimati Dasi against the acquittal of Guard Savaille, who is alleged to have criminally assaulted her.

"Travesty of justice"—The Bengal-Nagpur Railway outrage case.

(d)—Education.

NAYAK,
May 10th, 1916.

20. The *Nayak* (Calcutta) of the 10th May writes :—

The Calcutta University Institute.

We are hearing many things about the management of the Calcutta University Institute. We understand that on the occasion of the party held in honour of Sir Rash Behari Ghosh, the young members of the Institute were treated to ham sandwiches supplied by Peliti. Cakes and biscuits from Peliti's have for some time been the refreshments used in entertainments held in the Institute and many boys have partaken of them. We may add that biscuits or cakes cannot be made without the eggs of fowls, and now yet another step has been made towards progress by using ham sandwiches. Perhaps beef and ham will in time be important articles of food in the Institute. We do not mention this fact out of any religious consideration : no one now cares to avoid forbidden food or live in orthodox Hindu style. But will poor Bengali boys care for the humble fare which their homes provide, after being accustomed to dainties from Peliti's in the University Institute? Indeed, the Institute is spoiling our young men—it is ruining beggars by accustoming them to an epicurean life. Those who once live in the Institute do not care to go home, for they cannot think of leaving such a palatial building with its electric fans and lights. Is it proper to ruin Bengali boys like this? What can Sir Gurudas Banerjee be doing?

HITAVADI,
May 12th, 1916.

21. The *Hitavadi* (Calcutta) of the 12th May publishes a translation of the letter addressed to the Senate of the Calcutta University by Mr. H. N. Sen, a candidate for the Tagore Professorship of Law, and wonders why the Vice-Chancellor is unwilling to publish the letter and afford the public an opportunity to judge for themselves whether or not it is really ungrammatical and badly written, as alleged by the Senate. The paper also refers to Mr. Sen's allegation that the thesis submitted by him is being examined by certain gentlemen who are his enemies and are trying their best to injure his interests. There ought not to be any hide-and-seek in the matter and the whole thing ought to be made public.

DAINIK BHARAT
MITRA,
May 12th, 1916.

22. The *Dainik Bharat Mitra* (Calcutta) of the 12th May says that the fact that the Hon'ble Mr. Sivaswami, who has been appointed Vice-Chancellor of the Madras University, is also a member of the Executive Council, militates against his new appointment. The appointment does not reflect credit on Government. The Madras Government might as well have appointed some other man to the post. Justice Rahim would have been a better choice. By this appointment Government has taken revenge against the voice of protest which was raised against the appointment of Justice Oldfield to the Vice-Chancellorship. This is a good political move but one which will not add to its prestige.

BANGAVASI,
May 13th, 1916.

23. The *Bangavasi* (Calcutta) of the 13th May is very pleased at the appointment of the Hon'ble Sir Sivaswami Aiyar as the Vice-Chancellor of the Madras University and thanks His Excellency Lord Pentland for this happy selection. The paper would have more Governors like Lord Pentland in India.

"An Indian as the Vice-Chancellor of the Madras University."

(e)—Local Self-Government and Municipal Administration.

24. The *Bangali* (Calcutta) of the 11th May reports that a severe scarcity of water now prevails at Keoramas, Sujamutha, Laruanutha, Gungarh, Paharpur, Bhaitgarh, Aranganagar and several villages in the Contai and Tamluk subdivisions of the Midnapur district.

BANGALI,
May 11th, 1916.

25. The *Bangali* (Calcutta) of the 13th May, referring to the severe water scarcity in Bengal, writes:—
"Water! water!"
Of what avail will political agitation be if the Bengali race is destroyed by scarcity of water?

BANGALI,
May 13th, 1916.

What we ought to do we fail to do. It cannot also be said that Government does what it should do in the matter. Those who are not masters of themselves have to seek the help of Government at every step. We, too, having no other means left, beseech Government for mercy. We are grateful to the authorities for the withdrawal of the rule that local people must pay a third of the cost of the excavation or reclamation of tanks, in the Midnapur and Bankura districts. Should not the proceeds of the road cess be spent on water-supply?

(g)—Railways and Communications, including Canals and Irrigation.

26. The *Sadaqat* (Calcutta) of the 12th May asks the Railway Board to enquire into the question of the comforts of railway passengers.

SADAQAT,
May 12th, 1916.

27. The *Bangali* (Calcutta) of the 13th May learns from the *Bengalee* that the hydrant in front of the waiting-shed for third class passengers at the Rampurhat station on the East Indian Railway has been closed. This is most cruel in this hot season. There is a limit to the patience of poor Indians. Public bodies like the Indian Association ought to teach the railway companies a lesson in this matter with the help of the law.

BANGALI,
May 13th, 1916.

28. Referring to the attempted outrage of a female railway passenger at Madhipura on the Bengal North-Western Railway, the *Bangavasi* (Calcutta) of the 13th May writes:—
"Outrage on a woman in a railway train."

BANGAVASI,
May 13th, 1916.

It is reported that the culprit is a railway employé and that in spite of the hue and cry raised by several passengers no railway official took any notice of the affair, which is a very serious one. The Railway authorities should enquire into it carefully. It would be a serious thing if females were not safe from molestation in railway trains.

29. The *Bangavasi* (Calcutta) of the 13th May is glad to learn that the case of alleged assault on two respectable gentlemen by an officer of the Jessore-Jhenida Railway is being enquired into by the Railway authorities. Such serious railway grievances, says the paper, deserve to be remedied before everything else.

BANGAVASI,
May 13th, 1916.

(h)—General.

30. The *Dainik Basumati* (Calcutta) of the 11th May refers to the letter which appeared in the *Englishman* regarding the demolition of a portion of the old Hindu fort in Delhi and fully endorses the views expressed by the writer. The paper asks Government to save these relics of ancient Hindu glory from destruction.

DAINIK BASUMATI,
May 11th, 1916.

31. The *Dainik Bharat Mitra* (Calcutta) of the 11th May says:—We commend the wish which Sir Thomas Holland has expressed to make a tour of India and see the state of industries everywhere. But we do not know how far he will succeed in this. He will certainly be able to see the working of big mills. The real necessity is to see the state of the cottage industries; but this cannot be accomplished in a few months. India will derive no real benefit from these mills and

DAINIK BHARAT
MITRA,
May 11th, 1916.

big manufactories but from a revival of the smaller industries. It is necessary to enable the artisans to work at home and to secure a market for their goods; but it appears that Sir Thomas Holland will have nothing to do with this branch of Indian industries.

It must not be understood from the above that the question of big industries is not important. For the purpose of competing with foreign goods the establishment of big industries is necessary. Though these will do no good to the whole of India but will moreover create new dangers, yet, at the same time, we must admit that at the present moment we cannot do without them. If the Committee can show the way to establish large industries then it shall have conferred a great benefit on us. For this purpose the adoption of protection is absolutely necessary. It appears from the opinion expressed by Sir Thomas Holland at Bombay that the Committee has not been asked to express any opinion in this matter.

The paper then goes on to ask that when even a champion of free trade like Lancashire has compelled Government to tax the Indian cotton industries and is deriving such great benefits from this sort of protection, why should India be made to follow the free trade policy? This is the principal reason why Indians are opposing Government in this. Is it not unjust that the Indian products which go to China are taxed while Lancashire and Japan goods are not?

It is highly to be regretted that the Commission will not examine the question of economic policy, and capital in relation to the development of Indian industries.

DAINIK BASUMATI.
May 15th 1916.

32. The *Dainik Basumati* (Calcutta) of the 15th May wants to know what good has been done to the Indian silk industry with all the money that Government has spent on committees and reports. The paper also deprecates the appointment of a Civilian to the post of Imperial Entomologist.

Government and the silk industry.

DAINIK BASUMATI.
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33. The *Dainik Basumati* (Calcutta) of the 11th May writes:—

Maulvi Fazlul Huq and the police.

Some time ago the Hon'ble Maulvi Fazlul Huq asked a number of questions in the Bengal Legislative Council in connection with house-searches by the police and the articles taken away by them after such searches, which, as we all know, are recovered by the owners after much trouble. Now this audacious act seems to have earned him the dire displeasure of the police who have visited their anger on him by preventing him from being engaged as a pleader for the Crown in the appeal in the Barisal conspiracy case, although he was employed as such in the Sessions Court. The *Amrita Bazar Patrika* understands that certain high officers of the Criminal Investigation Department are responsible for this. So the police have had their revenge by inflicting a pecuniary loss on the Maulvi Saheb, and no one knows what more will be inflicted on him in future. Mr. P. L. Ray is now in charge of political cases. Is it true that he has kept Maulvi Fazlul Huq out of the Barisal case at the instigation of the police, or is there something else at the bottom of the affair?

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34. The *Dainik Basumati* (Calcutta) of the 11th May endorses the remarks made by the *Bombay Chronicle* and the *Musalman* regarding Government paying subsidies

"Subsidised newspapers."

to newspapers, and points out the case of a certain Muhammadan paper in Bengal which has received Rs. 9,526 from Government. Are the public to think that the opinions expressed by this subsidised paper are the opinions of Government? This paper supports the candidature of a certain gentleman for a seat in the Legislative Council. Are voters to take their cue from this journal? Subsidised papers have never been a success in Bengal. Why then spend money on such a costly experiment? The *Sulabh Samachar* proved a failure.

NAYAK.
May 12th, 1916.

35. The *Nayak* (Calcutta) of the 12th May writes that thanks to the considerateness of Mr. Lyon and the Press Censor and also to the cleverness and caution of Bengali editors, the press in Bengal has been far more

Government and the Bengali press.

leniently dealt with than the press in the United Provinces or in the Punjab. The time has now come when we must whole-heartedly support Government. We must clearly say that the Germans as enemies of our King are our enemies

also and deserve no sympathy from us. We must see to it, actively, that another set of people do not play the part of Jai Chand (the traitor who sided with the Moslem invaders against Prithvi Raj) in this, the beginning of the 20th century.

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We are very sorry to find that there is not a single Marwari tradesman on the Committee which has lately been formed by the Government of Bengal to enquire into matters connected with the

DAINIK BHARAT
MITRA,
May 12th, 1916.

Marwari rights trodden under foot by Government.

Howrah Bridge. There is no doubt that Marwaris have got a great interest in the Howrah Bridge. In fact their interest is greater than that of any other community. In spite of all this the Bengal Government has trampled upon the rights of the Marwari community. The sole reason of this is that the Marwari community does not bring pressure upon Government in the same way as the Trades Association and the Bengal Chamber of Commerce. But it is certainly altogether unjustifiable on the part of Government not to protect the rights of a community which does not choose to assert them offensively. Though nearly the whole of the trade of Calcutta is in the hands of the Marwaris, yet they have got no representative on the Calcutta Port Trust or on the Bengal Legislative Council. One cannot but feel angry to find things in such a deplorable state. Is it the result of not embarrassing Government by agitation?

38. The *Bangali* (Calcutta) of the 12th May refers to the appointment of Babu D. N. Das as Government Pleader, Patna District Court, with approval, and asks Biharis who aspired to this post to remember the adage, "United we stand, divided we fall" and to think of the difficulties which would be created if provincial barriers were set up in different parts of India.

BANGALI.
May 12th, 1916.

Babu D. N. Das, Government Pleader, Patna District Court.

39. The *Bangavasi* (Calcutta) of the 13th May hopes that the Government of Bihar and Orissa will give evidence of its love of justice by confirming Babu Surendra Nath Mitra in the post of Government Pleader of Puri in which he is now officiating.

BANGAVASI,
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40. The *Bangavasi* (Calcutta) of the 13th May takes exception to the rudeness shown by the Collector of Surat to Mr. Balwant Rao to whom, in reply to his application to be enlisted in the army, he wrote that he might subscribe to the War Relief Fund. In that letter Mr. Rao was not addressed either as "Sir" or "Dear Sir", as the usages of polite correspondence demand. The gentleman next applied to the Viceroy and received a very civil reply. Here is a gentleman, says the paper, ready to shed his blood for the British Raj, and all that he receives in return for his gallant offer is a very rude and insolent reply from the head of a district. It is things like this which have compelled self-respecting men to keep aloof from officials who prefer to see more of toadies and sycophants than of good men. Government should order its officers to be civil.

BANGAVASI,
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DAINIK BASUMATI,
May 13th, 1916.

Mrs. Besant's Dacca Speech.

It appears from an article in Mrs. Annie Besant's *New India* that the most important part of the latter portion of her recent Dacca speech did not reach Madras though telegraphed. In this part she spoke against oppression and wickedness and deprecated dacoity. Are we then to suppose that Government does not like that young men should be advised to give up their wicked ways? When a person like Mrs. Besant meets with such treatment at the hands of Government—and even Mr. Keir Hardie's letters used to be opened *en route*—what need be said about men like us?

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DAINIK BASUMATI,
May 13th, 1916.

III.—LEGISLATION.

DAINIK BHARAT
MITRA,
May 12th, 1916.

42. The *Dainik Bharat Mitra* (Calcutta) of the 12th May says:—

The United Provinces Municipalities Act.

Has the United Provinces Municipalities Bill been assented to by Lord Chelmsford? If he has done so then it should be remarked that he has altogether failed to appreciate public opinion and that he does not possess the far-seeing statesmanship of Lord Hardinge. If the Viceroy has not assented to the Municipalities Bill, how is it that the United Provinces Government has ordered the municipalities to act in accordance with the New Act. This is a most perplexing piece of legislation. We never expected this from Sir James Meston.

SADAQAT,
May 17th, 1916.

43. The *Sadaqat* (Calcutta) of the 17th May says that in spite of the strong opposition of the Hon'ble Mr. Malaviya and

Separate representation of the Moslems in the United Provinces.

his henchman, Mr. Chintamani, there is a strong volume of opinion in the United Provinces in favour of separate representation. Mr. Bishen-narayan Dhar, the late President of the Congress, and other Hindu leaders consider the Act to be based upon a sound policy. There are many other Hindus who have kept themselves aloof from the agitation, as they consider it altogether harmful. Several meetings are being held by Moslems to express their gratefulness to Sir James Meston, the Raja of Muhamadabad and those Hindus who supported the resolution of separate representation. The public have approved of the attitude of Mr. Tej Bahadur Sajun and elected him to the Imperial Legislative Council.

The paper asks the Imperial Government to fully consider these facts and not to refuse to give its assent to the measure.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI,
May 12th, 1916.

44. A correspondent writes to the *Hitavadi* (Calcutta) of the 12th May

"Famine in Midnapur."

that great scarcity now prevails in the villages of Kantor, Jaypur, Ghusinghdanga, Dharajuri, Pattetul, Lakhiabad, Belbandi, Akhra, Punshol, Hatbari, Kenjya, Lakhyapal, Sasberya, Khayerbali, within the jurisdiction of Garbeta thana in the Midnapur district, where scarcity of food has compelled people to eat wild shrubs and roots and thus fall a prey to epidemic diseases. A large number of men are almost starving and the paper invites the attention of the District Magistrate to the matter. The writer considers it a great pity that while the District Magistrate of Bankura is doing much to grant relief to famine-stricken persons in that district, no such thing should be done in Midnapur.

VI.—MISCELLANEOUS.

DAINIK CHANDRIKA,
May 10th, 1916.

45. The *Dainik Chandrika* (Calcutta) of the 10th May remarks that

German intrigues

Germany sought to take advantage of the rebellion in Ireland to tamper with an Irish division of troops on the battle-field by setting up a placard to the effect that a rebellion had broken out in Ireland and that the English were firing upon their wives and children. The loyal Irish troops, however, fitly replied to this treacherous move by singing their own national songs as well as "Rule Britannia."

NAYAK,
May 9th, 1916.

46. The *Nayak* (Calcutta) of the 9th May writes:—

The Irish rising.

So the Germans are trying to create trouble everywhere. They sent a shipload of arms to Ireland but luckily the attempt failed. An attempt was also made to send two ships loaded with arms to India, but both the ships were seized and the men implicated in the affair were punished. A full report of the affair appears elsewhere in our columns and we ask our readers to read it carefully. If the Germans try to spread revolutionary ideas in India we should try to remedy the mischief. It is our duty to give every help to Government in maintaining the country's peace. We are against anarchism. We should all try to prevent thefts, dacoities and murders. We have stated several times before that good

never comes out of sin or assassination, and that dacoity or theft never helps the development of manliness. We should, therefore, do all that we can to correct the mistake our young men are labouring under.

47. The *Dainik Basumati* (Calcutta) of the 12th May refers to the Irish rebellion and writes that Germany conspired to cause trouble to the Allies all the world over. She

Rebellion in Ireland.

also made careful preparations to strengthen her army and navy. Nevertheless, her plans of world conquest have miscarried. That shows that God is against her. Of course it will take some time for the Allies to crush her and also entail on them larger losses than they have so far sustained; but all the same the Allies will ultimately succeed.

48. The *Dainik Basumati* (Calcutta) of the 10th May says that on the Franco-German and Belgian-German frontier, save at Verdun, no active fighting is now in

France and Belgium.

progress. The Germans are concentrating all their efforts now on the line from Soissons to Verdun. It is possible that the Germans may try to break through the northern French entrenchments now guarded by the British. Indeed fighting here is more brisk than in the Vosges or Alsace region. In the Ypres region artillery fighting is in progress, though neither the Germans nor the British have made any headway.

49. The *Dainik Basumati* (Calcutta) of the 10th May writes that "Verdun." Germany is still vigorously attacking Verdun, though so far without much success. Apparently

the fighting here must proceed until a decisive result is achieved. So far the Germans have not been able to capture more than one of the Verdun fortresses and attain any success on the west bank of the Meuse. Before they can cross over to this side, they must suffer many losses. Germany is now massing 700,000 men in Lorraine and this probably portends another tremendous onslaught on Verdun. For the present she is trying to occupy Mort Homme and Cummieres, but she has not succeeded in getting the French troops to withdraw from the west of Esnes and Mongeville and no great change in the situation here has yet taken place. What measure of success has been achieved belongs to the French.

Some fighting has also taken place in the region of Poivre, Dounamont and Vaux, although no great change in the situation has resulted therefrom. Near Moulenville and Todiamont, there is now a lull. There are two ways open to the Germans of reaching the north of Verdun—to occupy positions either west or east of that place—but apparently they are not yet strong enough to do this. The French having advanced north of Mort Homme and Cummieres and captured a German position south-east of Dounamont are now effectively guarding Verdun.

50. The *Dainik Basumati* (Calcutta) of the 16th May writes:—

Ibid.

The French are taking the offensive at different points in Verdun and have made some progress; but so far no change worth the name has been effected in the situation there. If things go on as they are at present and if the Germans do not take any vigorous offensive, the French will be able to checkmate them in the north-west. Besides, if the French can check the German advance towards the west of Verdun they will have accomplished much, and that is, indeed, what the French are trying to do. So far the French position on the western bank of the Meuse remains practically unshaken, in spite of the vigorous attempts of the enemy to pierce it. The French have patience and perseverance and are determined to save Verdun. They have, indeed, made the impossible possible and have maintained their positions even in the face of heavy odds. Very vigorous fighting is going on north of Verdun, but still the Germans have not been able to advance even a single step, though they have obtained some insignificant successes. If, things go on like this the war will never end. We wonder why the Germans are fighting like this.

51. The *Dainik Basumati* (Calcutta) of the 12th May publishes a highly eulogistic article on the bravery and sacrifices of France in this war. It is pointed out that about

The state of France.

one-fifth of the wives of France are now widows and a third of the mothers of France mourn a son to-day. The national life is suspended—the savings of

DAINIK BASUMATI,
May 12th, 1916.

DAINIK BASUMATI,
May 10th, 1916.

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DAINIK BASUMATI,
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DAINIK BASUMATI,
May 12th, 1916.

half a century have been thrown into the melting pot. In the mighty fires of war, this grand old race has become purified. It has lost all sense of self and selfishness. It is one, it is absolutely united, it is determined.

DAINIK BASUMATI
May 15th, 1916.

52. The *Dainik Basumati* (Calcutta) of the 15th May writes :—

Verdun and France.

Many people think that there will be a big fight towards the middle of May, but so far it is not known which side will take the offensive. Some time ago there was a talk about the Allies beginning a vigorous offensive on a much grander scale than what was done at Loos, Souchez and Champagne, and that simultaneously with the Franco-British attack in the west, Russia and Italy would assail the enemy from the east and the south, respectively. It is, however, difficult to say whether all this will really be done, for no Government gives out its secrets. We do not think that after Verdun Germany will be capable of taking a fresh offensive. Some say that she has been checkmated at Verdun and that she must begin an offensive at some new place in order to keep up her people's spirit and to reconcile them to fresh losses and privations. Some, again, say that faced with an imminent financial crush, Germany is anxious to end the war as quickly as possible and is, therefore, eager to take the offensive at some place or other, but that argument does not carry much weight, for the affair at Verdun has clearly proved that the war will not come to a close as soon as Germany starts a new offensive. We may confidently say that she will meet with a failure if she attacks the British in the north of France or Flanders. Germany will keep up the fight at Verdun for some time yet and will not readily do anything at any other place until the struggle here is decided. England has mustered a very strong force and Germany has also placed 800,000 picked soldiers in front of the British lines, but no fighting worth the name is going on. Germany is still sending troops to Verdun and has kept up a hot fighting there, so it does not appear that her attempt at Verdun has failed altogether. German Generals are resorting to various tactics at Verdun and no one can say what will be the end of it all. None of their tactics, however, have made the French Commanders lose their heads and that is why the opinion has been expressed that the German move in Verdun has failed, though we do not endorse that view. The Germans have not failed at any point at Verdun excepting, of course, the west, while they have firmly established themselves in the north and south. They all but succeeded in the west some time ago and they would have made themselves masters of the situation at this point had their infantry followed up their artillery attack. However, they are trying to make up for their failure by sending fresh troops and new artillery. But Germany's attempts may after all prove a failure, for the French are making counter attacks.

DAINIK BASUMATI,
May 16th, 1916.

53. The *Dainik Basumati* (Calcutta) of the 16th May refers in detail to the disposition of the British, French and Belgian forces along the Franco-Belgian frontier and

"The way to victory."

writes :—

The British are doing their best to win every battle they are fighting, for this is the main theatre of the war, and unless Germany is defeated here it will not be possible to crush her. The British troops are now well supplied with munitions, and if a sufficiently large number of men is placed on the battlefield victory will be for England. The Germans have also put out a very large force, but the time is not far off when the gigantic preparations of the British will be complete and the enemy effectually crushed.

DAINIK BASUMATI,
May 10th, 1916.

54. The *Dainik Basumati* (Calcutta) of the 10th May writes that the Turks are now fighting actively, obstructing the British in Mesopotamia and the Russians in the

Turkey.

Caucasus, but they are not gaining any successes. Victory for them in the Caucasus is impossible now,—twice their attempts to recapture Erzerum have failed and it is not likely that they will succeed in the near future. At the same time, they have succeeded in hindering the Russians from advancing further after taking Trebizond. The Russians are advancing towards the west and south of Erzerum, and the Turks are not succeeding in stemming their advance. The Cossacks are now near Diarbekir and driving the Turks westward. Indeed the Russians are advancing south towards Baghdad, undeterred by Turkish opposition. Recently they captured Serinalverind.

Some fighting also took place in Russian territory with the Turks but with poor results for the latter. Generally speaking the situation in the Caucasus region is unchanged, though the Russians are advancing. Since the fall of Kut, the Turks are pressing on the Russian forces, but there is no chance within the next two months of the Russians being jeopardised in consequence.

Since the surrender of General Townshend, no reports of fighting in Mesopotamia have been received; this is most unexpected. The chances were that the fall of Kut would lead to brisker fighting than before. The reason for this probably is that the two forces are now exchanging prisoners.

55. The following appears in the *Hitavadi* (Calcutta) of the 12th May:—

HITAVADI,
May 12th, 1916.

"Surrender" of General Townshend

For some time past there had been a strong rumour about General Townshend's surrender and we now hear that the gallant General has actually had to capitulate. The actual date of the surrender is not known, but we think it took place on the 26th or the 27th April. General Townshend and his heroic army had to fight against enormous odds for more than four months and a half and have earned the admiration even of the enemy. They have done their duty bravely and well and it is only the force of circumstances which has at last compelled them to surrender. It is, indeed, unfortunate that instead of conquering Baghdad and ridding Mesopotamia of the enemy General Townshend has had to surrender to the Turks. This surrender is of no importance from a military point of view, nor is there any fear of this incident changing the course of the war. It has, however, come to the people of India as a painful humiliation, inasmuch as they have not been able to send to General Townshend the relief which he so anxiously expected for a long time before surrendering to one of the most insignificant Powers of Europe. The Mesopotamian campaign has a special interest for India, for Indian soldiers are engaged in it and when the country is conquered it will be placed under the Government of India.

General Townshend's surrender has given rise to a good deal of criticism in the English Press and some papers have blamed Government for sending such a small force to take Baghdad. Mr. Asquith's remarks in Parliament, however, incline one to think that it is General Nixon who is responsible for the blunder. Whoever is to blame in the matter, we must say that he has committed a very grave blunder and deserves to be punished. We do not think that it would at all be proper for us to discuss the question at any length. At the same time we regret we cannot dismiss it as a mere trifle, as Mr. Asquith has done, though, of course, we fully support the remarks he has made about the Government doing its duty to the best of its power. The fall of Kut-el-Amara, after we had conquered it, is considered by the whole of India as a great loss. We shall probably reconquer it before long, but can we consider the blunder, which has led to so much loss of life and money, as a mere trifle? We are sorry that the mistake of Gallipoli should have been repeated in Mesopotamia. We shall never be satisfied until we can avenge our humiliation at Kut-el-Amara. The memory of the gallant self-sacrifice of General Townshend and his heroic army should spur us to another advance, and we should show the Turks that the loss of an army is nothing to us and that our soldiers are more than a match for them. Our wrongs will be avenged when the British flag flies again over Mesopotamia; or else we shall never be able to forget the unfortunate surrender, however, insignificant it may be from a military point of view.

56. The *Moslem Hitaishi* (Calcutta) of the 12th May says that Baghdad

MOSLEM HITAIISHI,
May 12th, 1916

"Surrender of General Townshend to the Turks."

being one of the principal towns of the Ottoman Empire, defended by an army corps and strongly fortified, the advance of General Townshend on it with a small army was a great blunder which has ended in the unfortunate capitulation at Kut in spite of all the efforts of Generals Aylmer and Lake to relieve the situation. General Townshend's defence of Kut for 143 days, however, proves his great heroism. During the present war no siege has lasted so long. Liege, Namur, Antwerp and other strongly fortified places were reduced in a few days. Przemyśl could not withstand the Russian assault for a long time. Erzerum and Trebizond also fell in a short time.

General Townshend's defence of Kut must, therefore, be called a most heroic one, considering, at the same time, the most trying weather of Mesopotamia with a temperature rising up to 120°

RESALAT,
May 13th 1916.

57. The *Resalat* (Calcutta) of the 13th May says:—

The return of the wounded at Kut.

It gives us great pleasure to note that our convictions as to the humane treatment by Turkey of the prisoners at Kut have been justified by facts, for it is announced that there is going to be an exchange of wounded prisoners. The first batch of such prisoners have, as a matter of fact, already arrived. We are confident that if the British Government represent the matter to the Turks, then probably they will be ready to send back the able-bodied prisoners also who are being sent to Anatolia. It is a matter for great sorrow to the Indian Moslems that the Turks, under the instigation of the Germans, have stood up against Britain, but it is a matter for still greater sorrow for them that some of the lying journals always falsely charge the Turks with oppression and cruelty.

BASUMATI,
May 13th, 1916.

58. The *Basumati* (Calcutta) of the 13th May writes:—

"At last."

Probably now at last the French and the English will make an attempt to break through the German lines. In the fight at Verdun, the Germans advanced 10 miles—nowhere else have they been able to advance further than 6 miles. Fighting incessantly for a week from St. Mihiel to Avocourt, the Germans have straightened out the French line, which was hitherto thrust forward, but they have not succeeded in capturing Verdun, breaking through the line and opening the way to Paris. The English and the French now know that if they can place on the field two million or so troops more, they can break through the German trenches. The recent allied Conference at Paris decided that France alone could not supply the necessary troops but that England, Russia and Italy must also assist. There are a million English soldiers already in France; probably half a million more will soon follow them.

This fight will settle the question of Germany's ultimate success or defeat either on the French or on the Russian frontier. The probabilities are that if the Allies attack Germany from the French side, the attempt will not fail. On the Russian side, the Germans have taken all the necessary measures of defence and it will be difficult for the Russians to break through there. On the French side, the German defensive preparations are not so complete and hence the chances of a successful offensive here on the part of the Allies are very strong.

It is in France that the issue of this war will be decided. That is why Germany is moving aside from Verdun and attacking the English in Champagne and in Belgium. Probably Germany intends thus to forestall the future allied offensive in this region. The Germans know that Gallipoli and Mesopotamia are mere side-shows, and that is why they are not putting any pressure in those regions. That is also why military experts do not attach much weight to General Townshend's surrender at Kut. They know that France is the critical field of operations. Germany cannot spend another winter with the sacrifices she has made in Verdun. She must yield to England and Russia in strength of men and money. Some decisive result must be achieved before next October. If the United States declare war against Germany now, she (Germany) will soon feel the need of money and will be insolvent in no time. Germany is now mad with anger and is committing murders of women and children—deeds of which a civilised people should be ashamed. It is these sins which will bring her to her doom. Now that the Allies, after sustaining a first assault at the hands of Germany, have been able to mobilize fresh armies, it is quite reasonable to suppose that they will be able not only to repel the German attack but also to carry the offensive into the heart of Germany.

BASUMATI
May 13th, 1916.

59. The *Basumati* (Calcutta) of the 13th May writes that on the Russo-

"Russia,"

German frontier, fighting is not proceeding actively and the situation is more or less unchanged. There is no knowing when either party will advance. As Germany has now failed at Verdun, she may try an offensive movement in the east, but the German defensive preparations on the east are very strong and it is not likely

that she will do anything there before trying to force a decision at Verdun. Germany may try to advance on the Black Sea coast if Russia puts pressure on and jeopardises the safety of Turkey. At present Russian ships of war dominate the Black Sea. It does not seem likely that the Germans, exhausted as they must be, can now force their way through to the Black Sea coast *via* Podalia towards Odessa, though they may make an effort towards this end. At present, fighting is in progress near Vilna, and the German attacks here have been successful. On the line from Kovel to Rodno they are pressing upon the Russians, though without success so far. In the regions of Riga, Viza and Postavi also the German attacks have not been successful.

60. The following appears in the *Dainik Basumati* (Calcutta) of the 15th

DAINIK BASUMATI,
May 15th, 1916.

"Russia."

May :—

There has of late been nothing doing at the Russian front. Some say that Germany has become too weak and others, again, are of opinion that after her repeated losses she is not anxious to court another failure. The *Times* told us some time ago that Russia would begin an offensive towards the end of April, but why not start it now? Perhaps Russia is waiting to see whether Germany will take the offensive, and if so with what vigour. The Germans have fortified themselves along the whole of the Russian front and are making stray but vigorous artillery attacks here and there. For the present, however, they will remain mostly on the defensive, for a very large number of her troops are now engaged at Verdun. Russia, again, will not risk a loss of men like that of the British at Loos by taking an immediate offensive.

61. The *Dainik Chandrika* (Calcutta) of the 13th May writes that though

DAINIK CHANDRIKA,
May 13th, 1916.

German peace efforts.

Germany is still fighting like a demon, her strength in money, men, food and munitions is giving way and that is why the Kaiser is seeking to induce President Wilson to mediate and end the war, as the *Daily Telegraph* recently reported.

62. The *Dainik Basumati* (Calcutta) of the 15th May writes :—

DAINIK BASUMATI,
May 15th, 1916.

"Talk of peace."

The Pope has requested President Wilson to act as a mediator in the war and restore peace to Europe. The Kaiser, again, has made an offer of peace in rather arrogant terms, which neither England nor France can accept with any self-respect. The Kaiser's offer, however, shows that Germany is already worn out and is not likely, to be able to keep up the struggle much longer. The Allies cannot think of peace until Germany gives up all that she has taken in Belgium, France, Russia and Serbia; nor will Germany readily part with what she has conquered. England, France or Russia has not been able to take even an inch of land in Germany, and so there cannot, just at present, be any peace on the terms proposed by Mr. Asquith. On the other hand, the Allies will not think of concluding any peace on Germany's terms so long as they have a single soldier living. Germany has been committing most barbarous acts of oppression on men, women and children in every country she has conquered, and the Allies will never enter into any peace with her until all this inhumanity is avenged. All the allied Powers are raising huge armies and they are all bent on punishing Germany. As for the neutrals, this war is bringing them plenty of money, and so they would prefer the struggle to go on as long as possible. Besides, these neutral Powers would be glad if England, France, Russia and Italy were to be weakened by the great struggle and lose their naval supremacy. The Pope and a number of Christian missionaries are anxious for the war to end speedily, because the more the world sees of the un-Christian acts of Germany the more it will look down upon the Christian races. Besides, if Europe is weakened, she will lose her world-wide supremacy and the yellow races will come into power. But Europe is now deaf to words of reason. Military experts are of opinion that if Germany fails to crush France and Russia and destroy the British navy before next cold weather, she is sure to be defeated, so neither of the contending sides will care to think of peace before next March.

63. The *Dainik Chandrika* (Calcutta) of the 15th May says that the talk

DAINIK CHANDRIKA,
May 15th, 1916.

"The talk of peace and the German Chancellor."

of peace is surely coming from the German side, for as time passes the Germans are feeling the effect of the English blockade and losing the advantage of superior preparedness they enjoyed at first. The Allies are now

better prepared to continue the war than Germany, provided as they are with fresh troops and inexhaustible munitions. How long will Germany be able to withstand them with her war-worn legions and failing resources? She is, therefore, talking of peace, for peace now may be advantageous to her. The Allies are determined that there shall be no peace so long as German militarism is not destroyed. This has irritated the German Chancellor and made him fasten the responsibility for the dire consequences of the war on the Allies. A strange attitude, indeed, for the Chancellor of a Government whose armies have laid waste large tracts, outraged women, mercilessly oppressed non-combatants and ruthlessly violated the laws of nations on the sea! But whatever the German Chancellor may say, the determination of the Allies to destroy German militarism will never be shaken.

CALCUTTA SAMACHAR,
May 11th, 1916.

64. The *Calcutta Samachar* (Calcutta) of the 11th May asks Government to give volunteering rights to Indians. Government need not distrust the Indians at all. If Government accedes to the wishes of the people it will rise in the estimation of the public.

BANGALI,
May 15th 1916

65. The *Bangali* (Calcutta) of the 15th May is glad that the *Review of Reviews* has supported the Indian movement for enlistment of Indians in the army. It cannot be denied that "a decisive action is imperative" in the matter by Lord Chelmsford.

BANGALI,
May 12th, 1916.

66. The *Bangali* (Calcutta) of the 12th May writes that the European nations were degenerating, but the outbreak of war has purified their national life and made them better. In India also the race is fast deteriorating, but here there is no movement afoot to bestir ourselves and purge our life of its unhealthy accretions. We must find the soul of the nation in the village-home, where the vital principles of our national existence lie concealed and then we shall know how to find national salvation.

BANGALI,
May 15th, 1916.

67. The *Bangali* (Calcutta) of the 15th May says that out of the evils of the war has come much good. Luxurious Europe has taken the path of renunciation. Previous to this war racial distinctions became very marked, but the war has helped to obliterate it by bringing white men and black men to fight side by side. It is a new sight in the world. Besides this, the ordeal of the war has brought out the fighting capacity of the Indians. It has disproved the hackneyed charge against them that they are weak and cowardly. It has proved that given the opportunity and privilege they can be capable and heroic soldiers. Again, the war has opened the eyes of England and her Allies to their real condition and the real extent of their strength. The Kulakundalini or inner consciousness in them has awakened. The Bengalis who were so long said to be possessed of the gift of the gab only are to-day preparing to start for the battlefield. New ideas, new hopes and new activities have awakened on every side.

DAINIK CHANDRIKA
May 13th, 1916

68. In reference to the question of political readjustments after the war, the *Dainik Chandrika* (Calcutta) of the 13th May prays that Indians may be gradually trained up to self-government. Let us first be taught, says the paper, the art of self-government in the towns and to improve our industries. Of course we can legitimately look for some enlargement of our political rights after the war, but we are not going to get full colonial self-government right away. For that we must wait for some time.

CALCUTTA SAMACHAR,
May 13th, 1916

69. The *Calcutta Samachar* (Calcutta) of the 13th May writes:—
India and the Empire. Will this great war affect the destinies of India? Some say that a change has taken place in Britain's opinion of Indians. British statesmen occasionally speak loudly in praise of the doings of Indians. This leads one to think that during this great crisis the doubts which England had about the loyalty of India will be altogether removed. Though beyond praising India's loyalty nothing direct has been said about her, we may consider the pronouncements of great men of England as an index to the policy which will govern British attitude towards India. The great and important personages in England represent the views

of the Government in England. The relation between the people and the Government in England is not the same as it is in India. One does not feel inclined to disbelieve the pronouncements of great men in England.

70. The *Basumati* (Calcutta) of the 13th May writes that some people are deprecating any movement on the part of Anglo-Indians and others to determine beforehand the post-war trade policy of the Empire. Lord Courtney has pointed out the folly of trying to hamper German trade after the war. This probably means that India's chances of securing protection for her own industries after the war are more slender than was once supposed.

BASUMATI,
May 13th, 1916.

71. The *Hitavadi* (Calcutta) of the 12th May is surprised to find Mr. Asquith changing his views so frequently. He was at first not much in favour of Home Rule in Ireland, but the interests of his party compelled him to support it. Next, he was at first against compulsory military service, then modified his views to some extent, and at last finding the situation desperate, he has become an ardent supporter of the measure. Indeed, those who can drift with the tide seldom come to any trouble.

HITAVADI
May 12th, 1916

72. The *Moslem Hitaishi* (Calcutta) of the 5th May protests against the *Musalman* and the *Mohammadi* accusing it of being a paper subsidised by Government and advising it to keep a neutral attitude in the matter of Council elections. The *Moslem Hitaishi* emphatically denies ever having received any favour from or being dependent on anybody, and says that it will always do its duty regardless of all gratuitous advice. It is quite silly to suppose it to be a paper subsidised by Government, for Government is nothing but a subscriber to it. It has always acted frankly and constitutionally in bringing the grievances of the Musalman community to Government's notice, a fact well known to the Moslem community, though papers like the *Musalman* and the *Mohammadi* may pretend to be ignorant of it. The *Moslem Hitaishi* is never in favour of getting anything from Government by force, and it is here that lies the difference between it and its two contemporaries mentioned above.

MOSLEM HITAIISHI,
May 5th, 1916.

73. Munshi S. Y. Pradhan writes to the *Moslem Hitaishi* (Calcutta) of the 5th May taking exception to the circular letter issued over the signatures of certain well-known Musalman gentlemen asking every "true Musalman" to support Mr. M. Ashraf Ali's candidature for a membership of the Bengal Legislative Council. Do these gentlemen, asks the paper, mean that a Musalman will not be a true Musalman if his conscience prompts him to vote for any other candidate? These gentlemen occupy a high position among the Musalmans of East Bengal and the letter, the journal fears, is more of a command than a request. Hence those, who expect favours from these gentlemen in this matter will not be able to follow the dictates of their own conscience.

MOSLEM HITAIISHI,
May 5th, 1916.

74. The *Mohammadi* (Calcutta) of the 12th May publishes over the names of Nawab Khaja Muhammad Yusuff, M. Hamayet-uddin Ahmad, of Barisal, the Hon'ble A. K. Fazlul Huq, the Hon'ble Chaudhuri Mohammad Ismail Khan and others an appeal to qualified Moslem electors to return the Hon'ble Nawab Syed Nawab Ali Chaudhuri to the Imperial Legislative Council as the representative of the three divisions of Eastern Bengal, enumerating in detail the various services of the Nawab to his co-religionists.

MOHAMMADI,
May 12th, 1916.

75. The *Nayak* (Calcutta) of the 10th May writes:—
"Atonement." The time has now come for us to atone for our misdeeds. We allowed ourselves to be led by other people's advice, took part in many an agitation and made many curious and impracticable demands from Government. And now it is time for atonement. In fact, we began our atonement shortly after the *swadeshi* agitation, though our "Babu" leaders were not affected by it, for it was only a few boys who had to suffer on that occasion. Much has been done from the Muraripukur bomb case down to the conviction and imprisonment of Pulin Das's gang. And the method which the Hon'ble Mr. Cumming is now following in the matter of interning suspected persons will compel more than one man to pay direct penalty for their wrong-doings at last.

NAYAK,
May 10th, 1916.

Both the rulers and the ruled committed two serious blunders in the beginning. For the ruled it was highly imprudent to have proclaimed the boycott of English goods and got up picketing parties. The Hon'ble Mr. Surendra Nath Banerji inaugurated anarchism by proclaiming the boycott, and thus committed a great blunder. As for the rulers, they committed a serious mistake when Sir Bampfylde Fuller set Musalmans against Hindus and thus created ill-feeling between them in Eastern Bengal. The time has come for atoning for these two mistakes.

It is because many of our countrymen cannot realise the situation that they are making a great row. The *Bengalee* and the *Amrita Bazar Patrika* are talking much nonsense and blaming Government for the internment of political suspects. This sort of writing is by no means prudent at a time like the present. It may earn those papers a name among boys and increase their (the papers') sale, but will do no real good to the country. True, we have the right to make demands from Government, but those demands should not be for impracticable things, for then we shall meet with the same fate as the Irish. The Irish are akin to the English in appearance, language and religion, and are a spirited and military race privileged to keep arms, but still they are a subject people; and it is because they have forgotten this fact and overstepped the bounds allotted to them that they are faced with their present unhappy condition. We cannot put up with even what Ireland can put up with. Hence we should behave ourselves carefully. We will not speak out more plainly.

NAYAK,
May 11th, 1916.

76. The *Nayak* (Calcutta) of the 11th May publishes a leading article referring to an anonymous threatening letter addressed to its editor apparently by some anarchist Brahmin youth from Eastern Bengal. Whenever the *Nayak* has written against anarchism, such letters have been received. Its present sub-editor, Tara Nath Ray Chaudhuri, with some past personal associations with anarchism, has taken it on himself to indite a long reply to this letter, as part of a systematic campaign against the oppressive deeds of the *Babu Bargis* in the interior of Bengal, which the *Nayak* is about to undertake in order to bring relief to its stricken countrymen.

The following is the substance of Tara Nath's appeal to the "*Babu Bargis*":—

Nihilists and Terrorists and similar bodies of men in the West act like oppressive robbers and display the demoniac traits of their character to the detriment of society. They are without any religion or ideals, else they would not resort to assassinations. And without righteousness no work can ultimately succeed. That is why these anarchists after all these years have not been successful in bringing peace to Europe.

In India, our political efforts like the Congress and the Conferences have failed of fruition, because we moulded these efforts on the imperfect ideals of Europe. After all, our ideals and our thoughts must be our own and must not be borrowed from others. As it is, some of our youths are now being taught to admire the German ideal of universal political domination. Does then India want to be tempted by German gold into rebelling—adding a fresh infamy to her name already stained with the story of the treachery of Plassey and of Jai Chand's blunder?

Let us not forget that we do not want like Western nations a liberty synonymous with license, devoid of all religion and wisdom. We must not seek to mould our social and political life on the mistaken ideals of Europe. We want freedom indeed, but a righteous thing like that cannot be attained through license and sin. We ought to defend our poorer countrymen; instead we have begun to rob them of their all. The youth who seem to promote their country's welfare by committing dacoities do not know how they are shielding lots of other oppressors who are robbing the inoffensive population of Bengal ruthlessly. Do not these so-called "servants of the Mother-country" know that? Have they not heard the wails which are incessantly arising from the masses of Bengal because of the incessant depredations of thieves and dacoits? Sivaji sought to get up a nation on this ideal of pillage but he failed—the Marhatta Empire was destroyed by the operation of its own ideals.

77. The *Nayak* (Calcutta) of the 12th May publishes the following under To the "Babu *Bargis*." the marginally-noted heading :—

NAYAK,
May 12th, 1916.

Tara Nath Ray Chaudhuri's letter.

Fickleness makes a man weak and foolish. The impatient man, in seeking to do a good work, loses patience and spoils it. Those who now show their weakness by threatening the editor of the *Nayak*, ought to know that they cannot secure the welfare of India by lighting the flame of a revolution fed on the unrighteous principles of the West. They will merely be doing wrong by themselves looting the money of their inoffensive and helpless countrymen and a greater wrong by encouraging the oppressive robbers to do likewise. It is utterly wrong to say that Pandit Panchkari Babu has taken money from Government and is in consequence severely criticising those who serve the country.

Ought not one to seek to try to instil sense into young men, who constitute the backbone of the Hindu community, which for countless crores of years has retained its individuality unimpaired and still survives in spite of a thousand obstacles—if these young men are misled and tempted into accepting wrong as right?

When the Muzaffarpur bomb killed two women, I said to a Barrister that this bomb, flung by some unknown hand, which had killed two women, would one day become thirsty for the blood of men who were the real friends of the country. When my friend Jnanendra Nath turned approver and sought to get me punished, even then I did not surrender for a time, acting on the advice of my legal friends. Indra Nath Nandi and Debabrata Bose are old friends of mine, but when they got enmeshed in the law, I felt compelled to try to save them and so absconded. I knew that Debabrata was wholly innocent. I knew that if I were arrested in the Alipur bomb case I would be subjected to numerous harassments, and so, for fear of the law, I absconded, but so-called patriots tried thrice to assassinate me. To-day I have lost home and everything and cannot earn a living anywhere in Bengal. What steps have the leaders of this revolution taken to save the inoffensive? What can they do? Men who are guided by principles based on mistaken ideals are naturally prepared to kill their own friends because of "policephobia."

We cannot support anarchy poisoned by outrageous conduct. It is not that we write this merely to flatter Government. The wailings of helpless householders from homes in the mufassal of Bengal are reaching our ears and upsetting our equanimity. The flame of anarchy from unruly Europe is spreading into India and is about to depopulate this country also; and the teachings of anarchy are tainting men who constitute the hopes of our country and thereby ruining it. We are, therefore, bound to seek to reform them and point out to them the error of their ways and guide them along the proper path. Not only that—properly speaking, the entire educated community of Bengal is bound to put an end to the present state of things when the outrages of the Babu *Bargis* are on the increase, so that the Bengali householder is no longer able to sleep peacefully at home. We, the editors of the *Nayak*, are no enemies of the country or of Government. We are bound to say what will justly make for the good of the country. We are never prepared to support the reprehensible anarchist cult. Rather to those who now boast of being devoted servants of their mother-country, we say that we are not prepared to countenance the formation in India of a body of anarchists based on the Sinn Fein or Nihilist model, which will mean that Indians will be misled by the glamour of material science into accepting the mischievous principles of Western nations. On the other hand, there is nothing surprising in the fact that if advice is offered to men who are not a bit ashamed to don the garb of unrighteousness and, on the pretence of saving their country, to rob the public, these men will turn round and threaten their adviser with chastisement. As we have already said, a child with a stick in its hand occasionally thrashes its own mother. I believe that by their cowardly attack on Panchkari Babu, they have themselves cast infamy on the name of the servants of the mother-country. The *Nayak* did not criticise the character of our youths either from pecuniary

motives or for other reasons. He wrote his article to warn misguided, irreligious, angry, deluded and shortsighted youths. Fie to those who unjustly attack and seek to annoy their countrymen, hoping thereby to bring salvation to their country. We counsel our youths to throw off their infatuation for Western material science and come back to the proper path—it is utterly wrong for them to lose all self-control. Upon the movements and activities and correct conduct of our youths depends the future welfare of India.

In conclusion, I say that the political condition of the world has become such that, if fascinated by the charms of a particular race, we open to them the door of India and bring them in to enact over again the scenes of 1857, then, instead of good, evil will betide us and we shall fall back as much in the race for the promotion of our national existence as we have already progressed in it. We must try to be men with the help of our present rulers, the English, taking our stand under the Imperial flag, and we must try to promote the welfare of our country and of our race, regarding the English as our guardians, protectors and teachers; otherwise we shall be ruined. The lost internal peace of the country must be restored by our own exertions, or else we shall remain immersed in darkness for ever.

During this world-embracing revolution, the Hindus ought not to forsake their natural patience. Those that, blinded by anger, threaten, unasked and in a state of bewilderment, to extirpate the Brahmin race, are only doing injury not only to themselves but also to their country by their un-Hindu acts and by spreading revolutionary ideas which destroy one's self-restraint and one's religion. It is cowardly to intimidate, without carefully considering the facts, an unarmed old Brahmin, who gives good counsel. If we lose our character and our religion and increase lawlessness in society by our untrained acts and weakness of character, and if, on being given good advice by a venerable person, we, instead of trying to remove our weakness and restrain our misdirected efforts, abuse the counsellor and want to kill him, then that reveals the blemish and weakness of our character in a stronger light. Had you realised even in the slightest degree what is meant by real service, you would have followed the noble example set by Arjuna and other Aryan heroes and not tried to bring about the ruin of the Hindu heroes and of Hindu society by acting on the lines of these wicked, immoral and unrighteous Europeans who are bent on destroying the social fabric. You have not yet acquired that character and manliness which enables one to stand in society taking on one's shoulders the responsibility of a patriot.

You have shown yourselves unmannerly by abusing the aged Brahmin and holding out threats to him; you have increased lawlessness in the whole of India by striking at the root of the noble virtue of self-restraint; you are trying to have Bengal consumed by the sighs of chaste women, who are the glory and the beauty of the house. Without reproving yourselves, you are needlessly finding fault with your well-wisher. So long as, devoid of religion and filled with wicked desires, you disclose in your acts the result of undigested materialism; so long as, forsaking your noble ideal, you try to form your character and society on the lines of the Western revolutionists, you will never be able to do any good to yourselves, not to speak of doing good to your country. The cries of the people are leading the country to ruin, the weak and the helpless are lamenting under the persecutions of thieves and dacoits. Think how all Bengal has been alarmed. Instead of that you are only fanning the fire and helping to turn Bengal into a cremation ground. You do not know that Sivaji cannot be your ideal, nor can the Sinn Feins or the Westerners. Your ideal is Aryan knowledge, Aryan talent, Aryan *Sastras* and the Aryan religion.

Under British rule you have enjoyed uninterrupted religious freedom and thus had time to form a manly character. You do not seem to realise that; by whom have you been tempted? Germany is destroying European civilisation by kindling the fire of revolution not only in Europe but throughout the world. Don't you feel ashamed to support her? Leave the wrong path, accept the good that you are getting from the English. Restrain your youthful impulses, and by patient efforts try to be men. If, knowing that the English are not our enemies, you now leave their protection and seek that of a crafty and insincere race, you will be ruined and will make India's bondage even worse than it is at present.

For the present, owing to the circumstances of the time, we are bound to support the British Government in all ways and to show our sympathy with the English people; and it is under the protection of the English that we must collect the necessary materials for building up our national life. When we have done that, the English themselves will, out of respect for our manliness, come to regard us with favour.

Instead of preventing the thefts, dacoities and murders which are being committed in Bengal, you want to encourage them. You want to kill those who offer you good advice—you never think that the result of this perversion of spirit is bound to be reprehensible—rather you seek to break the head of your adviser. Restrain yourself, and judge for yourself what is the right. Choose the path of righteousness. Decide how far your conduct deserves support. Acquire a character and a habit suited to the present times.

Sin begets sin. Impatience brings about failure. Do not forget your duties. Cast off thoughts of anarchy in which materialism predominates—it cannot do any good. It cannot bring peace to men. The *Nayak* advised you to walk along the proper path. What it wants is that you should not be misled by false ideals and that you should study European history, so that you may not fan the flame of such anarchy in India and thereby consume Hindu civilization. This is the message of humble Tara Nath.

78. The *Nayak* (Calcutta) of the 12th May writes that the internal Political crimes and public situation of the country is now such that our opinion. so-called leaders must either frankly support Government or, if they are strong enough to do so, must join the antagonistic party. If they can do neither, let them withdraw from public life altogether. Government ought to be resolute now and see that Sir Harvey Adamson's words are proved true. Indeed, rumour says that high Government officials are already acting in that spirit. We occasionally made mistakes because we could not always understand the spirit of Government. Lord Hardinge's occasional words of flattery made us lose self-control. As subjects we know our duties, but if you hold out to us hope of autonomy and self-government, our tongues get loose. No trouble results if subjects are kept within proper bounds. In the midst of the prevailing unrest, it is our duty to support Government unquestioningly. After the war is over, it may be permissible to discuss this showy topic of self-government. At present we are bound to do what Government asks us to do—any newspaper doing otherwise deserves punishment.

Dacoities are steadily on the increase—people from the mufassal are coming to Calcutta and placing their valuables in the Banks. We must support the police in preventing these dacoities. It must be admitted that the police have succeeded in putting down highway robbery and motor-car dacoities in Calcutta, and if we see the police successful, we are bound to accord them our support.

79. Now that the *swadeshi* has been smashed up, the *Nayak* (Calcutta) of the 13th May would like to know what has been done with the *Sakti-sangha* and the *Yugantar* funds. There is no one to call for an account of those secret funds, and the paper pities the poor boys who, led astray by a set of swindlers, have had their whole career ruined. If the rulers of India had known the real facts of the case, they would have shed tears for these unfortunate boys and brought them back to the right path. How can those who ruin young men like this pose as the leaders of the Indian people? Indeed, says the paper, Moderates or Extremists, they are all a pack of swindlers.

80. The *Nayak* (Calcutta) of the 13th May writes:—
Our Babus' love for the *swadeshi* is, as we have always said, as much a reality as a mare's nest.

We will in this article try to show up some of our prominent *swadeshists*.

First, we have Srijut Brajendra Kishore Ray Chaudhuri, who was at one time a leading advocate of the *swadeshi* and came much before the public eye during the *swadeshi* agitation. But he is now anxious for a seat in the Legislative Council and to be regarded as a loyal person by officials to whom he has cried "*Peccavi*." Nay, he has even instituted law-suits in the High Court against his quondam *swadeshist* comrades and is trying to cut himself off from them.

NAYAK,
May 13th, 1916.

NAYAK,
May 13th, 1916.

NAYAK,
May 13th, 1916.

Next, there is Srijut Subodh Chandra Mullick, who in the heyday of the *swadeshi* agitation was dubbed "Raja" by his Babu admirers, who were loud in their praises of his sundry virtues. We knew at the time what lay at the bottom of all this, and we could regretfully see even then that the golden source of this stream of adulation was bound to dry up some day, though Subodh would awake to the stern reality of the situation perhaps a little too late. And now our fears have proved to be only too true. Subodh has instituted a law-suit in the High Court, and the stink-pot is being stirred.

The laugh is now on our side. Time was when the Babus did not admit us into their party—perhaps because they were afraid of our asking for a share of their spoils. They would seek our help whenever any speeches had to be delivered, but as soon as their object was gained they would abuse us and say that we had no principles and were police spies. Their slanders used to amuse us not a little, and now we cannot help laughing at the fate of their *swadeshi*. Fraser and Baker were both fools, and that is why we floated about like duck-weed in a dirty tank. Most of the Babus are now being shown up in their true colours. Thank God, we never identified ourselves with any party and have always led a modest existence.

SANJIVANI,
May 11th, 1916.

81. The *Sanjivani* (Calcutta) of the 11th May refers to a Bengali book

A book entitled "Hindus and Education."

entitled "The Hindus and Education," by Lieutenant-Colonel U. N. Mukherji, which shows

how the Bengalis worked for the introduction of English education into India in spite of the opposition of the British Government.

MOSLEM HITAISHI,
May 12th, 1916.

82. The *Moslem Hitaishi* (Calcutta) of the 12th May hopes that Lord

A mosque in London.

Hadley's proposal to construct a mosque in London will be carried out and thus make the relations

between England and the Musalman race still closer. Considering how Musalman soldiers are shedding their blood for the British Empire in the present war, it is but just that the British Government should construct a mosque for them in the capital of the Empire. Lord Hadley, who is a Musalman, has proposed also the construction of prayer-houses in London for Hindus and Sikhs.

RESALAT,
May 13th, 1916.

83. The *Resalat* (Calcutta) of the 13th May writes:—

The pauperism question.

If there is any great nuisance in India it is the large number of beggars that are to be seen every-

where in cities, towns, villages and hamlets. It is impossible to compute their number. It would be well if the inhabitants of this country were compelled by legislation to support the poor of their locality and if begging by able-bodied persons, were declared criminal. In that case this nuisance would certainly cease; but it is a fact very much to be regretted that our Government does not pay any attention to this matter. The Hon'ble Mian Muhammad tried to interest the Punjab Government in this matter, but his resolution met with the fate which generally befalls non-official resolutions. The paper contrasts this alleged indifference of Government with the attention which the Indore State is paying to this matter. It has appointed Professor Naik to enquire into the matter and prepare draft rules. This is another matter in which the Native States are bearing away the palm from the British Government and teaching the high officials of that Government a lesson. How good would it be if the Government of Lord Chelmsford were to turn its attention to this question.

BANGAVASI,
May 13th, 1916.

84. The following is a full translation of an article under the marginally-noted heading which appears in the *Bangavasi* (Calcutta) of the 13th May:—

"The Viceroy's bandmaster."

When after the declaration of war with Germany enemy subjects residing in India began to be interned, it was found that a member of the Viceroy's household was a German. This was Herr Buchner, the Viceroy's bandmaster. The European Association made numerous representations to Lord Hardinge for getting rid of him and more than one newspaper supported the Association. But all to no purpose, for Lord Hardinge resolutely retained Mr. Buchner's services and told the Association that Government were not prepared to discuss individual questions with them (the Association). Many thought that Lord Hardinge's departure from India would be followed by the bandmaster's exit, but Mr. Buchner still continues in his post under the new

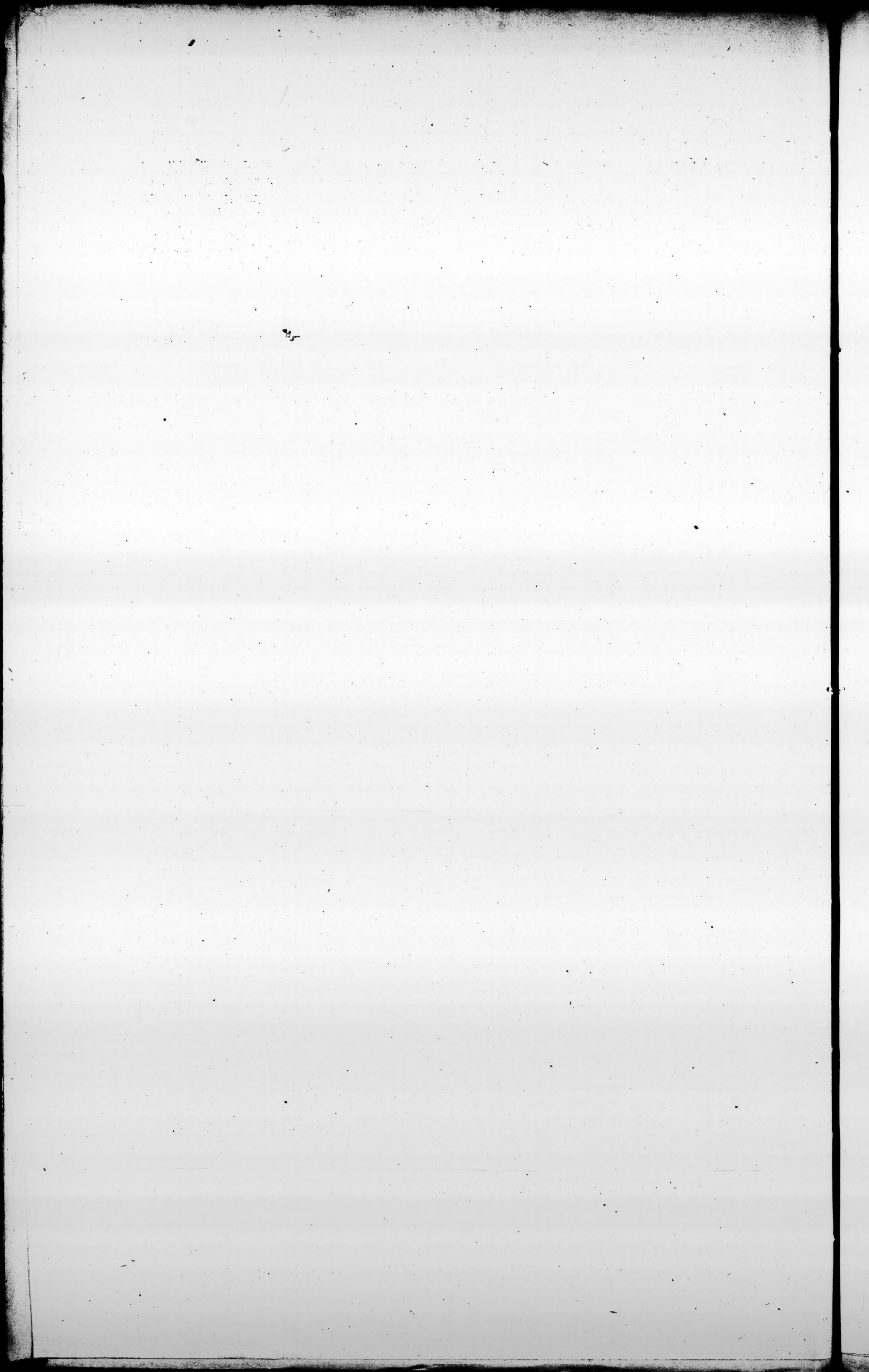
Viceroy. However, he will not remain in office much longer and is going to resign in October next. He has, in fact, tendered his resignation and it has been accepted by Lord Chelmsford. It is said that he is resigning on account of ill-health and that he is leaving India under medical advice. But why is he delaying his departure so long? His case reminds us of the story of the schoolboy who asked his teacher for leave because his mother had told him that he would fall sick on that day. Have Mr. Buchner's medical advisers told him that he will fall sick in October?

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 20th May 1916.



REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 20th May 1916.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

Note.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.)	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	"Habul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	Do. ...	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200.
31	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bissarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditt	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(a)—Police.

265. Referring to the case in which Inspector Sachar was prosecuted by an Honorary Magistrate on a charge of unlawful detention, the *Bengalee* writes that it has perused the judgment with a feeling of surprise coupled with a sense of indignation. The law as expounded by the learned Deputy Magistrate is bad, but his reasoning is worse. It is a barefaced attempt—the journal uses strong language, but the facts justify it—to whitewash a policeman at the expense of a respectable gentleman, an Honorary Magistrate to boot, who tried to defend a poor man against police oppression, with the result that one of the offending constables has been sent to prison for six months. The question is whether the Inspector arrested the Honorary Magistrate or not. If he did, it was a clear case of wrongful restraint or wrongful confinement. The Magistrate believes that the accused did arrest the complainant, but tries to justify his conduct on the extraordinary plea of good faith. The reference to good faith is immaterial and irrelevant, for whether there was good faith or not, a man is guilty of wrongful restraint when he voluntarily obstructs any person from proceeding in any direction in which that person has a right to proceed. If the Inspector had exercised ordinary care or had made the slightest enquiry, he would have discovered the whole truth and there would have been no occasion for him to have arrested the Honorary Magistrate. The paper appeals to Government to look into this case.

BENGALIAN.
11th May 1911.

266. Writing on the same subject, the *Amrita Bazar Patrika* says that the decision of the Subdivisional Officer, Howrah, has simply staggered the Indian public. Indeed, one cannot conceive of a greater miscarriage of justice. The record of the case discloses a very extraordinary state of affairs.

AMRITA BAZAR
PATRIKA.
13th May 1916.

(b)—Working of the Courts.

267. The *Amrita Bazar Patrika* remarks that under section 192 of the Criminal Procedure Code, 1898, *only* the Chief Presidency Magistrate can *transfer* any case, of which he has taken cognizance, for enquiry or trial, to any Magistrate subordinate to him. The Stipendiary Presidency Magistrate in charge of the Northern Division Court has no such power, much less can he withdraw or re-call any case from the file of one Magistrate and transfer the same to that of another. The latter, under section 528, Criminal Procedure Code, is the exclusive privilege of the Chief Presidency Magistrate. It has been brought to the *Patrika's* notice that Mr. E. Keays, since he took charge of the Northern Division Police Court on the 25th April last, has not only *transferred* some cases of which he has taken cognizance himself, but has even *re-called* some cases from the file of one Honorary Magistrate and *transferred* the same to that of another. The matter has created a stir in legal circles.

AMRITA BAZAR
PATRIKA.
13th May 1916.

268. One of the reasons which tend to make British rule unpopular in this country, writes the *Amrita Bazar Patrika*, is the unduly severe punishment meted out to criminals generally, and to political offenders specially. The Chairman of the Clyde Workers' Committee and the editor of the Committee's organ, *The Worker*, Messrs. William Gallagher and John Muir, respectively, were found guilty of a serious offence by the Lord Justice General of the Edinburgh High Court for having published a grossly seditious article. Indeed, they asked the working people not to arm, as the situation was desperate. His Lordship commented on the extreme gravity of such an offence at the present juncture, yet he gave each of them only twelve months' simple imprisonment, because they had tendered an apology, though he remarked that they deserved a sentence of penal servitude. What a sad contrast between the treatment accorded to political offenders here and those in Great Britain. Just fancy that Mr. Tilak

AMRITA BAZAR
PATRIKA.
17th May 1916.

was transported for six years for an alleged seditious article which, in the opinion of two of the jurors who understood Mahratti, in which it was written, was not seditious at all and which was not published in war time. Look then at the way in which the Irish rebels are being dealt with. Some of them have no doubt been sentenced to capital punishment, but the vast majority of them have only been imprisoned, though their crime was of a most atrocious kind, for not only did they wage actual war against the King but they joined with the enemy and killed a number of British officers and soldiers. In the Punjab, however, because some hare-brained young men were involved in a conspiracy case with a view to seduce the army, therefore a number of them were hanged or transported for life, though they did not shed blood or lead astray a single Indian soldier.

(e)—*Local Self-Government and Municipal Administration.*

BENGALIAN,
15th May 1916.

269. Referring to the unsatisfactory way in which Municipal Commissioners are usually appointed, the *Bengalee* writes that the Subdivisional Officer, especially if he is a European, is supposed to be an independent person. Municipalities and nominated Commissioners. In most cases, however, he is not allowed to be independent, especially if the Municipality happens to be close to the subdivisional headquarters. What usually happens is that the party defeated at the polls and rejected by the rate-payers make a desperate effort to get their friends and supporters nominated by the Subdivisional Magistrate. They often succeed if they are men of local influence and are backed by one or two European friends. The nominations made by the Subdivisional Officer then become a party affair. In trying to be independent, he sometimes hopelessly surrenders himself to the domination of a party. In 1913 this happened in the case of the North Barrackpur Municipality, where, in order to get rid of an experienced Chairman, all the members recommended for nomination by the Government were non-Hindus. The agitation against this extraordinary attitude of the local officials was so strong that the list had to be modified. It is feared that the same thing is about to be repeated.

(h)—*General.*

TELEGRAPH,
13th May 1916.

270. Referring to two recent cases in which some Oraon coolies were tried and sentenced under the Defence of India Act, the *Telegraph* says that from the judgments of the Special Commission the public are now in possession of facts and details on which the prosecution depended. Curiously enough, though so much is heard of "unrest" among an uncivilized tribe who cannot, by virtue of their position in life, hesitate at crime as much as more enlightened, cultured and advanced races do, one does not come across any overt or covert act of violence or crime. No robbery, no murder, no incendiarism is put to their credit. Yet the people are assured of so much unrest as to induce the responsible rulers to have recourse to the provisions of the Defence of India Act and to appoint a Special Commission for the trial of cases. The chief offence of the Oraons seems to have been the singing of a few songs, into which a seditious meaning was read by both the prosecution and the Judges. All that is stated is that there has been a movement among the Oraons in Chota Nagpur, aiming at some sort of social and religious reform. Indeed, the *only* crime ascribed to them—though it was only indirectly—was one of murder and suicide, in which an Oraon cooly killed his wife and laid violent hands on himself because he did not wish to join the new movement and was apprehensive of maltreatment at the hands of his fellows. When this case was reported, the police began to ~~start~~ danger and the Deputy Commissioner was moved to send a warning to all managers of gardens to keep a strict eye on all Oraons. This was the beginning of the trouble. Some of the garden authorities themselves got so nervous that the sight of an Oraon excited in them feelings of distrust and fears of murder. The result was that the Oraons were harassed and prohibited

from holding meetings and singing songs. Whenever and wherever they did so, they became objects of persecution to the garden authorities, and more especially to the menial staff, such as chaukidars and others, who evidently desired to serve their own ends. To believe that simple, ignorant Oraons could distinguish Germans and Englishmen among Europeans, who even to more practised eyes and keener intellect, look very much alike, or that they understood the significance of the European war, which even the highest in the land do not presume to do, is to believe in impossibilities. However, when the Special Commission is found awarding such heavy punishments, one can only come to the conclusion that a mountain has been made of a mole hill.

271. There is one aspect of the question of internments, writes the *Bengalee*, which has a constitutional and perhaps a moral bearing that cannot be overlooked. The

Internments.

Defence of India Act is an emergent measure that can only be justified, if at all, by an appeal to the supreme law of the safety of the State. There are those who hold that even the safety of the State does not require it. Assuming, however, that the Government view is correct—and it is the view which must prevail—it is obvious that the Act should be so administered as to reconcile, so far as possible, the rights of personal liberty and constitutional freedom with the extreme measures that the emergency of the occasion may suggest. In the United Kingdom the Act is administered somewhat upon these lines. There is an Advisory Board which finally deals with cases of internment and the police evidence upon which they are based; and in the second place—and this is a matter of the first importance—the suspect is furnished with the charges against him, and he is allowed an opportunity of explanation. There is no trial, public or private; but the English instinct revolts against punishing a man without putting him upon his defence, in some form or other. It is believed that in Bengal, the first of these precautionary measures is followed in a somewhat informal way. There is indeed no regularly constituted Advisory Board, but the police evidence is submitted to judicial experts, and no action is taken without their concurrence. We do not say that this is a satisfactory arrangement, but it is better than condemnation upon unscrutinized police evidence. The great defect of the procedure is that the police evidence is not subjected to cross-examination, which, as all experience shows, is, if not an infallible, at least the best test of truth the public possess. However, when one comes to consider the second of the precautionary measures taken in England, one finds that there is nothing like it in this country. The charges are never explained to the accused person; they are a sealed book to him; and he is not given the opportunity of offering any explanation. No formal trial need take place for a purpose of this kind. There is indeed no reason why in this respect the English procedure should not be followed. It may happen that a word of explanation from the person concerned may put a wholly different complexion upon the evidence that has been got up by the police. The journal cannot help thinking that the Government incurs a serious moral responsibility in depriving a man of his liberty without offering him an opportunity of showing cause why he should not be detained. Apart from moral considerations, which in politics are often considerations of expediency, if the procedure which has been suggested is followed, and which in England does not cause any inconvenience, there would be less of the excitement and uneasiness created by these cases of internment. After all, at every turn in human affairs, the proposition stares the people in the face—what is morally wrong is politically inexpedient. It is a truth which rulers of men can never ignore.

272. The *Bengalee* writes that the publishers of *Hurrish Chunder Natak*, a Bengali drama written by the late Babu Monomohan Basu, have just received a notice from the Deputy Commissioner of Police to show cause why

A book threatened with proscription.

the book should not be proscribed and the copies forfeited. The journal does not know whether the book is now largely read. For forty years it has been before the public. Again and again, if not now, at least thirty years ago, it was acted on the stage without any harm to any one. Even in the days of the greatest excitement, the lynx-eyed C. I. D. said or thought nothing of it; but now on a sudden comes this notice for the forfeiture of the book. Monomohan

BENGALÉE,
13th May 1916.

BENGALÉE,
14th May 1916.

Basu is an honoured name in Bengali literature. The suppression of the book would shock the Bengali-speaking world. If there is objectionable matter, by all means remove it; but save the rest of the book. Surely the publishers would be glad to comply with the wishes of the authorities.

AMRITA BAZAR
PATRIKA,
15th May 1916.

273. The *Amrita Bazar Patrika* writes that the Hon'ble Mr. Cumming is said to have stated to Babu Jitendra Nath Ghosh: "Students who lived in private hostels would morally and physically deteriorate and their countrymen should therefore endow hostels where students could be kept under strict supervision." This raises a large question. The imparting of proper education to the people is a most important duty of every civilized Government. In Bengal especially, the land revenue is charged with the cost of education, as grants of land made practically for purposes of education were resumed and assessed with revenue. The State is, therefore, bound to find money not only for schools and colleges but also for hostels. It is thus not fair to blame the countrymen of the students if they fail to endow hostels. That is a duty which belongs to the State. This reminds the *Patrika* of some other unfair official demands. The Famine Insurance Fund, for which special taxes are raised, absolved the Indian public from paying subscriptions for feeding the famished when scarcity prevailed. However, this rule is not observed, though the Government, after having created the Famine Insurance Fund, undertook to save every man, woman and child from starvation. Indeed, as soon as a famine occurs, a considerable portion of the duty of giving food to the starving is thrown on the people. Similarly, when the road-cess was levied in Bengal, a pledge was given to the zamindars and the cultivators that they would not have to pay anything for their water-supply in future; but now they are compelled to dig their own tanks and wells, as the number of water reservoirs supplied for their use is infinitesimally small. This means that the people are taxed over again for their needs for which they already pay taxes, and this is neither fair nor just.

BENGAL EE,
17th May 1916.

274. The *Bengalee* writes that it has cried itself hoarse in urging the repeal or modification of the Arms Act, but so far all in vain. The justice of the demand is not questioned, but the administrative machinery moves so slowly that nothing has been done as yet to remove what undoubtedly is a slur upon the Indian population and constitutes a perennial source of irritation. Speaking at the Malabar District Conference, Raja Vasudevaraja, of Kollengode, said:—"The worst aspect of the Arms Act is the racial discrimination which it makes. I may give you an instance. The officer in charge of my forests cannot possess a gun without a license, because he is an Indian, but one of his subordinates is free to possess firearms without any license, because he happens to be a Eurasian. Thus the privilege enjoyed by the subordinate is denied to his superior, while both are equally liable to be attacked by wild beasts, which seem to make no such racial discrimination." What have the upholders of the present Regulations got to say to this? Recently the journal called attention to the case of some villagers, one of whom was killed and the other severely mauled by a tiger, because, brave men as they were, they went forth, armed only with *lathis*, to attack a tiger. If they had firearms, the tiger would have been killed and a human life saved. The Government incurs a heavy responsibility, the weight of which increases from day to day by the continuance of this unwise and irritating measure.

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
11th May 1916.

275. It is the competition of bounty-fed, free-freighted foreign goods, writes the *Amrita Bazar Patrika*, that stands in the way of Indian enterprise and prevents the building up of Indian industries. Next to it may be cited the reluctance of the authorities to patronise indigenous goods for reasons that will not bear the least scrutiny. Many industries might have sprung up with the unlimited resources of India in the matter of raw materials, during even the twenty-two months that the war has lasted, but for the uncertainty as to their fate after

The Free Trade policy.

the war. The writer was present at a conference between Mr. J. A. L. Swan, when he was on deputation in connection with the enquiry into industrial possibilities, and the Secretary of an Indian mercantile association. Mr. Swan deplored the fact that Indian capital was so very shy and that capitalists would not come forward to take advantage of the situation and start new industries. The Secretary replied that there would never be any dearth of capital and enterprise if only the Government would give an assurance that after the war, the same open-door facilities would not be granted to German goods. Mr. Swan had nothing to say to this. It is the abandonment of the Free Trade policy and a readjustment on proper lines that is at the root of future prosperity. In the case of India, what happens is that the raw materials are exported at so much profit to the shippers, and then returned to the country as finished articles at a large profit to the shippers again, so that the producers and the consumers, who are one and the same people, never meet and are bled in the same profuse manner. What is, therefore, wanted is that a strong tariff wall should be built to protect both these communities, and every possible encouragement afforded to the children of the soil to take to industries.

276. That the angle of vision, writes the *Bengalee*, the outlook of public men in England and the Colonies in regard to

The angle of vision.

Indian affairs, has undergone a change—a perceptible transformation—does not admit of a doubt. Whether it will lead to the fulfilment of Indian hopes is, of course, another matter. The people have often been disappointed in the past. Solemn pledges, given on great occasions, have been inadequately redeemed. Public opinion was not strong enough, and the rulers did very much as they pleased. The collective conscience of a community is notoriously weak. A corporation has neither a body to be kicked, nor a soul to be damned. What is true of a corporation is true in a larger sense of a great nation with a world-wide Empire. Whether the painful experience of the past will be repeated after the war, cannot be said. The signs and portents seem to be all against it. It is something to find a man like Lord Sydenham expressing views, which, in their practical application, must support the claims of India to adequate representation in the councils of the Empire. Commenting upon the present situation, he says that “the vision of a Federal Empire now stands out in clear outline.” The pronouncement is significant. An Empire must be created—it must truly be reconstructed—in the government of which “all the members can take part.” Indians are members of the Empire; they must therefore have their share in its government. To exclude them and to include the Colonies would be adding insult to injury, for it would mean the domination of the Colonies with their strong colour-prejudices. However, Lord Sydenham’s remark is only a repetition of what Mr. Bonar Law had said, and represents the views of the most influential public men in the Empire. Mr. Hughes, the Prime Minister of Australia, expressed the same sentiment at the Guildhall when presented with the Freedom of the City of London. “We must see to it,” said he, “that from one end of the Empire to the other, the gates of opportunity shall be slammed in no man’s face. There must be a chance for every one.”

BENGALIAN.
13th May 1916.

277. The other day, writes the *Hindoo Patriot*, a vakil appeared before

Astounding inconsistency.

Mr. Cumming in connection with the arrest of a young man at Gaibanda, in the district of Rangpur, and after his application had been disposed of, Mr. Cumming is reported to have observed “that whenever any dakaity was committed, there was a cry in the country, but when political suspects were arrested and interned, a certain section of the press deprecated the action of the Government.” Mr. Cumming is naturally surprised at this astounding inconsistency, but it is not reported whether the vakil attempted any defence of the conduct of that section of the press to which Mr. Cumming’s observation had reference. Yet the cause of this inconsistency may easily be indicated with approximate accuracy. In the first place, the Nationalist press, to which Mr. Cumming referred, deems it a sacred duty—perhaps its sole duty—to “go for” Government with the unvarying regularity of the traditional Irishman. It is always “against Government.” This attitude brings much *kudos*, as the journalist, who attacks Government, is straightway credited with patriotism and independence, though latterly the value of this virtue has considerably

HINDOO PATRIOT,
13th May 1916.

deteriorated, in consequence of its having become a very common one. However, the general idea is that the journalist, who cannot say something spicy against Government, no matter what may be the question under discussion, is not worth his salt. Therefore, even when Government is putting suspected persons out of harm's way or arresting persons in connection with the recovery of stolen articles, its conduct must come in for the strongest animadversion. Then, it is safe to attack Government, which is too proud to take any notice of the antics or the excesses of a press masquerading in the rôle of a constitutional Opposition. Indeed, it requires infinitely more courage to expose the hollowness, if not worse, of even a ten-anna leader—for there is no sixteen or even fourteen anna leader among the Nationalists—than to make the fiercest attack upon His Majesty's Principal Secretary of State for Indian Affairs. Hard indeed is the lot of the journalist who does not slavishly subscribe to the Nationalist creed. The mildest description that is applied to him is—"traitor." In this connection, the fact must also be taken into account that every act of the police is regarded with extreme distrust and suspicion by the people. A belief widely prevails that very often the police charge innocent men in order to hide their lack of detective skill when they fail to lay hands upon the real culprits. There is some warrant for this belief. There is no denying the fact that the people have no confidence either in the ability or in the honesty of the police. When people find respectable young men, against whom they knew nothing and for some of whom they had the very best opinion, suddenly arrested and interned, they, knowing what the police are, naturally find it more consoling to think that it was all the doing of an unscrupulous police and that at least some of the arrested persons were as innocent as the babe unborn. They never pause to reflect that the police do not arrest everybody but only those against whom they have received more or less reliable information. The information may not be accurate in all particulars, where so many are concerned and such an impenetrable veil of secrecy conceals their movements from the public view. In any case, in all such matters the intervention of the press, which cannot possibly have any idea of the information that is in the possession of Government, is most undesirable and chiefly in the interest of the suspected persons themselves. Mr. Cumming complains of this inconsistency and so does the journal. Unfortunately, however, it cannot be helped. Even the war has not abated the zeal of the Nationalist publicists and agitators in attacking Government in season and out of season. In the circumstances, it were futile to expect consistency. The police must be attacked—the political suspects must be treated as innocent until they have been proved to be guilty. All this passes for patriotism and independence in this country.

AMRITA BAZAR
PATRIKA,
15th May 1916.

278. Writing on this subject, the *Amrita Bazar Patrika* says that it is not only in this country but everywhere in the world that a popular cry is raised whenever there is a prevalence of dakaity. In this respect, therefore, the people of Bengal are not peculiar. However, is there a place in the whole of the British Empire, or, for the matter of that, in the whole of the globe, where this crime is put down by arresting so-called "political suspects" and depriving them of their liberty uncharged and untried? Try this experiment in any part of the world and the entire press and not merely a section of it will condemn it more loudly than the Indian papers do. It is said in jest in Bengal that Raja Habu Chandra chopped off the hands of suspected people to eradicate theft and robbery from his kingdom. It was no doubt an effective measure, but it had this great disadvantage that both the guilty and the innocent suffered from its operation. The same remark applies to the present method of suppressing so-called political dakaity in Bengal. Because some depraved young *bhadralok* committed dakaity, that is no reason why others who happen to be disliked by the police should be ruined on mere suspicion.

INDIAN EMPIRE,
16th May 1916.

279. The *Indian Empire* writes that in spite of all the confidence that it can place in the Hon'ble Mr. Cumming, it must point out that the people cannot accept his orders for internment in any other light than a danger to public liberty. Such will be the most natural consequence, especially when the police are unable to produce any judicial evidence to bring their suspects to trial by a court instead of

Astounding inconsistency

Fallacy of inconsistency.

interning them unheard. Under these circumstances there is much to be surprised at in the remark of Mr. Cumming to a vakil who appeared before him in connection with the arrest of a young man, "that whenever any dakaity was committed, there was a cry in the country, but when political suspects were arrested and interned, a certain section of the press deprecated the action of the Government." In the first place, the people are the greatest sufferers from dakaities—call them political or not. Consequently there must be a cry, especially when the police are unable to trace the culprits. In the second place, when the dakaites are undetected the police come down upon the sons of gentlemen—men who by their behaviour, calling or occupation have become objects of praise to their neighbours—arrest them as political suspects, and send them to unknown places without any proof to substantiate their accusations. Is not this sufficient to make any section of the press deprecate the action of the Government? The journal challenges the Government to point out any paper which has deprecated its action when it produced legal evidence to convict any suspect. When the Government has not established any connection between political suspects and dakaities, it has no right to complain if a section of the press disapproves of its action.

280. The *Amrita Bazar Patrika* writes that a Bengali Ambulance Corps is in Mesopotamia and a proposal to form a body of Bengali Boy Scouts is on the tapis. The next

Indian volunteers.

step is to raise regiments from the educated classes not only in Bengal but all over India. The young men of India are eager to share the perils of the war and to defend the Empire. It is neither wise nor expedient to baulk such a laudable ambition. To judge from the activities of the Criminal Intelligence Department the country is full of sedition. Let the flag be raised and the drum sounded, calling Indians to serve their King and country, and the charge of sedition will vanish into thin air. Opportunities wait for no man, and the present opportunity may never come again.

281. In his presidential address at the Bombay Provincial Conference held at Belgaum recently, writes the *Amrita Bazar Patrika*, Mr. G. S. Khaparde referred to Mr. B. G.

Bal Gangadhar Tilak.

Tilak as "a personality with which there is not another to compare in the whole of India." That is the opinion of a very large section of the educated men in this country. A man of strong principle extorts admiration even from his enemies. However, Mr. Tilak was more than that; he suffered for his principles ungrudgingly like a hero. He was twice convicted of sedition—on the first occasion he was given eighteen months with hard labour, and, later on, five years. He might have saved himself from this terrible fate by only offering an apology, but he disdained to do it, as he could not conscientiously admit that the writings for which he was punished were seditious in any way. Even the late Mr. Gokhale failed to show this firmness of character when he was put to the test. He apologised when he was asked to make good the charges he had brought against the soldiers who, it was alleged, had committed serious outrages during the prevalence of plague at Poona, knowing them to be fully true. Mr. Tilak might have also escaped by denying the authorship of the condemned articles in his newspaper, but he declined to do so, though, as a matter of fact, he was not the writer. Is this not a sacrifice of a very unique character? He did this, knowing fully well that he could expect no mercy from his prosecutors! This man, for whom every Indian should have nothing but deep respect and love, was persecuted relentlessly by a section of Indian public men who basked in the sunshine of official favour. Indeed, Mr. Tilak owes his misfortunes more to the rancorous feelings of these countrymen of his than to the prejudices of the ruling authorities.

282. Writing of fiscal reform in India, the *Bengalee* says that England cannot fight alone with her Free Trade policy.

Fiscal autonomy for India.

She must have to enter into a closer commercial union with her Dominions, including India, to secure her economic independence, and the consideration of this question cannot be unduly deferred. It is this sense of political necessity which has won over even some of the ardent Free-traders to a policy of Protection or Preference. As long as the people urged the protection of their infant industries, based though their demand was

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on sound economic principles as well as on the practical experience of several countries, it remained unheeded. The blessings of Free Trade were so strongly dilated upon that it seemed to be sheer folly to clamour for Protection. Is there any wonder why there is growing discontent in the country at the seeming apathy of the bureaucracy towards the development of Indian industries? Grave injustice was done to India when her industries were crushed by high duties. She was further wronged when she was forced to remain a mere exporter of raw materials by a policy of Free Trade so fatal to her best interests. Now when the entire economic policy of the Empire is about to be reviewed and reconsidered, it is confidently expected that the claims of India will not be overlooked, but that some reparation will be made to her for the grievances she has so long and so patiently endured. India forms the pivot of the Empire, and a contented and prosperous India will form a tower of strength to the Empire. Fiscal autonomy will largely contribute to this end.

F. P. McKINTY,

Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 20th May 1916.